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《中阿含經》選讀（三）
〈修善斷惡篇〉

釋道一 編講
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甲、戾語法及善語法

出處：《中阿含》第 89 經〈比丘請經〉

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壹、序分

我聞如是：一時，佛遊王舍城，在竹林迦蘭哆園，與大比丘眾俱，受夏坐。

貳、正宗分

一、戾語法

（一）成就戾語法故，令梵行者、不語、不教、不訶而難彼人

爾時，尊者大目犍連告諸比丘：「諸賢！若有比丘請諸比丘：『諸尊！語我、教我、訶我，莫難於我！』所以者何？諸賢！或有一人戾²語³，成就戾語法，成就戾語法故，令諸梵行者不語彼，不教、不訶而難彼人⁴。」

1. THUS HAVE I HEARD. On one occasion the venerable Mahā Moggallāna was living in the Bhagga country at Surimsumāragira in the Bhesakalā Grove, the Deer Park. There he addressed the bhikkhus thus: “Friends, bhikkhus.” - “Friend,” they replied. The venerable Mahā Moggallāna said this:

2. “Friends, though a bhikkhu asks thus: ‘Let the venerable ones admonish me, I need to be admonished by the venerable ones,’ yet if he is **difficult to admonish** and **possesses qualities that make him difficult to admonish**, if he is **impatient and does not take instruction rightly**, then his companions in the holy life think that he should not be admonished or instructed, they think of him as a person not to be trusted.

（二）何者是戾語法？

諸賢！何者戾語法？若有成就戾語法者，諸梵行者不語彼，不教、不訶而難彼人。諸賢！或有一人^[1]惡欲、念欲⁵，諸賢！若有人惡欲、念欲者，是謂戾語法。

¹ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.190-193.

² 戾：2.乖張；違逆。（《漢語大詞典》第 7 冊，p.347）

³ 《佛光阿含藏·中阿含(二)》，p.777，n.4：「戾語」，巴利本作 dubbaca(難說)，不容易說服。

⁴ 《佛光阿含藏·中阿含(二)》，p.779，n.1：「或有一人戾語……不訶而難彼人」，巴利本(M. vol. 1, p. 95)作：但是，他不容易說服，具備有難以教論之法，不懺悔，不善於理解教誡。因此，同梵行者以為他不可說，又以為不可教悔，且以為對於此人不可置信。

如是^[2]染行染，
^[3]不語結住，
^[4]欺誑諛諂，
^[5]慳貪嫉妬，
^[6]無慚無愧，
^[7]瞋弊惡意，
^[8]瞋恚語言，
^[9]訶比丘訶⁶，
^[10]訶比丘輕慢，
^[11]訶比丘發露，
^[12]更互相避而說外事⁷，
^[13]不語、瞋恚、憎嫉熾盛，
^[14]惡朋友、惡伴侶，
^[15]無恩、不知恩。

諸賢！若有人無恩、不知恩者，是謂戾語法。

諸賢！是謂諸戾語法，若有成就戾語法者，諸梵行者不語彼，不教、不訶而難彼人。

諸賢！比丘者，當自思量。

3. “What qualities make him difficult to admonish?”

(1) Here a bhikkhu has evil wishes and is dominated by evil wishes; this is a quality that makes him difficult to admonish.

(2) Again, a bhikkhu lauds himself and disparages others; this is a quality that makes him difficult to admonish.

(3) Again, a bhikkhu is angry and is overcome by anger; this is a quality

(4) Again, a bhikkhu is angry, and revengeful because of anger

(5) Again, a bhikkhu is angry, and stubborn because of anger

(6) Again, a bhikkhu is angry, and he utters words bordering on anger

(7) Again, a bhikkhu is reproved, and he resists the reprover

(8) Again, a bhikkhu is reproved, and he denigrates the reprover

(9) Again, a bhikkhu is reproved, and he counter-reproves the reprover

(10) Again, a bhikkhu is reproved, and he prevaricates, leads the talk aside, and shows anger, hate, and bitterness

(11) Again, a bhikkhu is reproved, and he fails to account for his conduct

(12) Again, a bhikkhu is contemptuous and domineering

⁵ 《佛光阿含藏·中阿含(二)》，p.779，n.2：「或有一人惡欲、念欲」，巴利本(M. vol. 3, p. 95)作 Idh'.....bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasajgato(此有一比丘有惡欲，被惡欲所支配。)

⁶ 《佛光阿含藏·中阿含(二)》，p.779，n.3：「訶比丘訶」，巴利本作 bhikkhu cudito codakena codakaṃ patippharati 其意為：比丘被呵責者，〔被呵責者亦〕以呵責拒絕呵責者。

⁷ 《佛光阿含藏·中阿含(二)》，p.779，n.4：「更互相避而說外事」，巴利本作 bhikkhu cudito codakena aññen' aññajpaticarati, bahiddhā kathaṃ apanāmeti 其意為：比丘被呵責者，以另一呵責迴避正答，把話移向外〔事〕。

- (13) Again, a bhikkhu is envious and avaricious
- (14) Again, a bhikkhu is fraudulent and deceitful
- (15) Again, a bhikkhu is obstinate and arrogant
- (16) Again, a bhikkhu adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty; this is a quality that makes him difficult to admonish.
“Friends, these are called the qualities that make him difficult to admonish

(三) 戾語法成就之失

諸賢！若有人惡欲、念欲者，我不愛彼；若我惡欲、念欲者，彼亦不愛我。
比丘如是觀，不行惡欲、不念欲者，當學如是！

如是染行染，不語結住，欺誑諛諂，慳貪嫉妬，無慚無愧，瞋弊惡意，瞋瞋⁸語言，訶比丘訶，訶比丘輕慢，訶比丘發露，更互相避而說外事，不語、瞋恚、憎嫉熾盛，惡朋友、惡伴侶，無恩、不知恩。諸賢！若有人無恩、不知恩者，我不愛彼；若我無恩、不知恩者，彼亦不愛我。

比⁹丘如是觀，不行“無恩、不知恩”者，當學如是！

二、善語法

(一)、成就善語法者，諸梵行者善語彼，善教、善訶不難彼人

諸賢！若比丘不請諸比丘：『諸尊！語我、教我、訶我，莫難於我！』所以者何？
諸賢！或有一人**善語**，成就**善語法**¹⁰，成就善語法故，諸梵行者善語彼，善教、善訶，不難彼人。

4. “Friends, though a bhikkhu does not ask thus: ‘Let the venerable ones admonish me; I need to be admonished by the venerable ones,’ yet if he is **easy to admonish** and **possesses qualities that make him easy to admonish**, if he is **patient and takes instruction rightly**, then his companions in the holy life think that he should be admonished and instructed, and they think of him as a person to be trusted.

(二)、何是善語法？

諸賢！何者善語法？若有成就善語法者，諸梵行者善語彼，善教、善訶，不難彼人。
諸賢！或有一人**不惡欲、不念欲**。諸賢！若有人不惡欲、不念欲者，是謂善語法。

如是不染行染，不[不]¹¹語結住，不欺誑諛諂，不慳貪嫉妬，不無慚無愧，不瞋弊惡意，不瞋恚語言，不訶比丘訶，不訶比丘輕慢，不訶比丘發露，不更互相避而說外

⁸ 瞋=恚【宋】【元】。(大正 1, 571d, n.9)

⁹ (若) + 比【宋】【元】【明】。(大正 1, 571d, n.11)

¹⁰ 《佛光阿含藏·中阿含(二)》，p.779, n.11:「成就善語法」，巴利本作 *sovacassakaranehi dhammehi samannāgato* (具足容易教誨之法)。

¹¹ (1)不+ (不)【元】【明】。(大正 1, 572d, n.1)

事，不“不語、瞋恚、憎嫉熾盛”，不“惡朋友、惡伴侶”，不“無恩、不知恩”。諸賢！若有人不無恩、不知恩者，是謂善語法。

諸賢！是謂諸¹²善語法，若有成就善語法者，諸梵行者善語彼，善教、善訶，不難彼人。諸賢！比丘者當自思量。

5. “What qualities make him easy to admonish?”

- (1) Here a bhikkhu has no evil wishes and is not dominated by evil wishes; this is a quality that makes him easy to admonish.
 - (2) Again, a bhikkhu does not laud himself nor disparage others; this is a quality
 - (3) He is not angry nor allows anger to overcome him
 - (4) He is not angry or revengeful because of anger
 - (5) He is not angry or stubborn because of anger
 - (6) He is not angry, and he does not utter words bordering on anger
 - (7) He is reproved, and he does not resist the reprover
 - (8) He is reproved, and he does not denigrate the reprover
 - (9) He is reproved, and he does not counter-reprove the reprover
 - (10) He is reproved, and he does not prevaricate, lead the talk aside, and show anger, hate, and bitterness
 - (11) He is reproved, and he does not fail to account for his conduct
 - (12) He is not contemptuous or domineering
 - (13) He is not envious or avaricious
 - (14) He is not fraudulent or deceitful
 - (15) He is not obstinate or arrogant
 - (16) Again, a bhikkhu does not adhere to his own views or hold on to them tenaciously, and he relinquishes them easily; this is a quality that makes him easy to admonish.
- “Friends, these are called the qualities that make him easy to admonish.

（三）善語法成就之功

諸賢！若有人不惡欲、不念欲者，我愛彼人；若我不惡欲、不念欲者，彼亦愛我。比丘如是觀，不行惡欲、不念欲者，當學如是！

如是不染行染，不不語結住，不欺誑諛諂，不慳貪嫉妬，不無慙無愧，不瞋弊惡意，不瞋瞋恚語言，不訶比丘訶，不訶比丘輕慢，不訶比丘發露，不更互相避而說外事，不“不語、瞋恚、憎嫉熾盛”，不“惡朋友、惡伴侶”，不“無恩、不知恩”。諸賢！若有人不“無恩、不知恩”者，我愛彼人；若我不“無恩、不知恩”者，彼亦愛我。

比丘如是觀，不“無恩、不知恩”者，當學如是！

(2)按：今依元明本，加上「不」字。

¹²〔諸〕—【宋】【元】【明】。（大正1，572d，n.2）

三、修觀求斷

（一）觀惡欲、念欲

諸賢！若比丘如是觀者，必多所饒益，我為惡欲、念欲？為不惡欲、念欲耶？

諸賢！若比丘觀時，則知我是惡欲、念欲者，則不歡悅，便求欲斷。

諸賢！若比丘觀時，則知我無惡欲、不念欲者，即便歡悅我自清淨，求學尊法，是故歡悅。

諸賢！猶有目人以鏡自照，則見其面淨及不淨。

諸賢！若有目人見面有垢者，則不歡悅，便求欲洗。

諸賢！若有目人見面無垢者，即便歡悅我面清淨，是故歡悅。

諸賢！若比丘觀時，則知我行惡欲、念欲者，則不歡悅，便求欲斷。

諸賢！若比丘觀時，則知我不行惡欲、不念欲者，即便歡悅我自清淨，求學尊法，是故歡悅。

（二）觀所餘法

如是我為染行染？為不染行染？

為不語結住，為不不語結住？

為欺誑諛諂？為不欺誑諛諂？

為慳貪嫉妬，為不慳貪嫉妬？

為無慚無愧，為不無慚無愧？

為瞋弊惡意，為不瞋弊惡意？

為瞋恚語言，為不瞋恚語言？

為訶比丘訶，為不訶比丘訶？

為訶比丘輕慢，為不訶比丘輕慢？

為訶比丘發露，為不訶比丘發露？

為更互相避，為不更互相避？

為說外事，為不說外事？

為不語瞋恚、憎嫉熾盛；為不“不語、瞋恚、憎嫉熾盛”？

為惡朋友、惡伴侶，為不“惡朋友、惡伴侶”？

為無恩、不知恩，為不“無恩、不知恩”耶？

諸賢！若比丘觀時，則知我“無恩、不知恩”者，則不歡悅，便求欲斷。

諸賢！若比丘觀時，則知我不“無恩、不知恩”者，即便歡悅我自清淨，求學尊法，是故歡悅。

諸賢！猶有目人以鏡自照，則見其面淨及不淨。

諸賢！若有目人見面有垢者，則不歡悅，便求欲洗。

諸賢！若有目人見面無垢者，即便歡悅我面清淨，是故歡悅。

諸賢！如是若比丘觀時，則知我“無恩、不知恩”者，則不歡悅，便求欲斷。

諸賢！若比丘觀時，則知我不“無恩、不知恩”者，即便歡悅我自清淨，求學尊法，是故歡悅。

6. “Now, friends, a bhikkhu ought to **infer about himself** in the following way:

(1) ‘A person with evil wishes and dominated by evil wishes is displeasing and disagreeable

to me. **If I were to have evil wishes and be dominated by evil wishes, I would be displeasing and disagreeable to others.**’ A bhikkhu who knows this should arouse his mind thus: ‘I shall not have evil wishes and be dominated by evil wishes.’

(2-16) ‘A person who lauds himself and disparages others A person who adheres to his own views, holds on to them tenaciously, and relinquishes them with difficulty is displeasing and disagreeable to me. **If I were to adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty, I would be displeasing and disagreeable to others.**’ A bhikkhu who knows this should arouse his mind thus: ‘I shall not adhere to my own views, hold on to them tenaciously, and I shall relinquish them easily.’

7. “Now, friends, a bhikkhu should **review himself** thus:

(1) ‘Do I have evil wishes and am I dominated by evil wishes?’ If, when he reviews himself, he knows: ‘I have evil wishes, I am dominated by evil wishes,’ then he should **make an effort to abandon those evil unwholesome states**. But if, when he reviews himself, he knows: ‘I have no evil wishes, I am not dominated by evil wishes,’ then he can **abide happy and glad, training day and night in wholesome states**.

(2-16) Again, a bhikkhu should review himself thus: ‘Do I praise myself and disparage others?’ ‘Do I adhere to my own views, hold on to them tenaciously, and relinquish them with difficulty?’ If, when he reviews himself, he knows: ‘I adhere to my own views ,’ then he should make an effort to abandon those evil unwholesome states. But if, when he reviews himself, he knows: ‘I do not adhere to my own views ,’ then he can abide happy and glad, training day and night in wholesome states.

8. “Friends, when a bhikkhu reviews himself thus, if he sees that these evil unwholesome states are not all abandoned in himself, then he should make an effort to abandon them all. But if, when he reviews himself thus, he sees that they are all abandoned in himself, then he can abide happy and glad, training day and night in wholesome states.

“Just as when a woman - or a man - young, youthful, fond of ornaments, on **viewing the image of her own face in a clear bright mirror or in a basin of clear water**, sees a smudge or a blemish on it, she makes an effort to remove it, but if she sees no smudge or blemish on it, she becomes glad thus: ‘It is a gain for me that it is clean’; so too when a bhikkhu reviews himself thus then he can abide happy and glad, training day and night in wholesome states.”

（二）因歡悅得止身，因定心得解脫

因歡悅故，便得歡喜；因歡喜故，便得止身；因¹³止身故，便得覺樂；因覺樂故，便得定心。

¹³ 〔因〕－【宋】【元】【明】。（大正 1，572d，n.4）

諸賢！多聞聖弟子因定心故，便見如實、知如真；因見如實、知如真故，便得厭；因厭故，便得無欲；因無欲故，便得解脫；因解脫故，便得知解脫：生已盡，梵行已立，所作已辦，不更受有，知如真。

參、流通分

尊者大目犍連所說如是，彼諸比丘聞尊者大目犍連所說，歡喜奉行！

That is what the venerable Mahā Moggallāna said. The bhikkhus were satisfied and delighted in the venerable Mahā Moggallāna's words.

乙、自稱及不自稱知諸法

出處：《中阿含》第 90 經〈知法經〉

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壹、序分

我聞如是：一時，佛遊拘舍彌¹⁵，在瞿師羅¹⁶園。

On one occasion the Venerable Mahācunda was dwelling among the Cetis at Sahajāti.

貳、正宗分

一、自稱知法

(一)標義

1、梵行者知彼雖自稱「知諸法」，然彼心生惡增伺～惡見而住

爾時，尊者周那¹⁷告諸比丘：「若有比丘作如是說：『我知諸法所可知法而無增伺¹⁸。』然彼賢者心生惡增伺而住¹⁹，如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見²⁰，然彼賢者心生惡欲、惡見而住。」

¹⁴ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1367-1370.

¹⁵ 《佛光阿含藏·中阿含(二)》，p.783，n.7：拘舍彌(Kosambī)(巴)，又作僑賞彌。阿槃提國之首都。

¹⁶ 《佛光阿含藏·中阿含(二)》，p.783，n.8：瞿師羅(Ghositā)(巴)，譯為美音或妙音聲，為中印度僑賞彌國之長者名，歸依釋尊，並布施園林精舍。

¹⁷ 周那～Cunda。(大正 1，572d，n.10)；《佛光阿含藏·中阿含(二)》，p.783，n.7：周那，又作淳陀、大周那，比丘名，為摩揭陀國之婆羅門種。

¹⁸ 《佛光阿含藏·中阿含(二)》，p.783，n.10：「我知諸法所可知法而無增伺」，巴利本作 'janāmaṃ imaṃ dhammaṃ passāmaṃ imaṃ dhammaṃ' (我知此法，我見此法。)'增伺」，巴利本作 lobha(貪欲)。

¹⁹ 《佛光阿含藏·中阿含(二)》，p.783，n.11：「彼賢者心生惡增伺而住」，巴利本作 Tañ ce.....bhikkhuṃ lobho abhibhuyya tittatā (貪欲征服彼比丘而住。)

There the Venerable Mahācunda addressed the bhikkhus: “Friends, bhikkhus!”

“Friend!” those bhikkhus replied. The Venerable Mahācunda said this:

“Friends, making a declaration of **knowledge**, a bhikkhu says: ‘**I know this Dharma, I see this Dharma.**’ If, however, greed overcomes that bhikkhu and persists; if hatred... delusion... anger... hostility... denigration... insolence... miserliness... evil envy... evil desire overcomes that bhikkhu and persists, he should be understood thus: ‘This venerable one **does not understand** in such a way that he would have no greed, thus greed overcomes him and persists. This venerable one does not understand in such a way that he would have no hatred... no delusion... no anger... no hostility... no denigration... no insolence... no miserliness... no evil envy... no evil desire, thus evil desire overcomes him and persists.’

“Friends, making a declaration of **development**, a bhikkhu says: ‘**I am developed in body, virtuous behavior, mind and wisdom.**’ If, however, greed overcomes that bhikkhu and persists; if hatred... delusion... anger... hostility... denigration... insolence... miserliness... evil envy... evil desire overcomes that bhikkhu and persists, he should be understood thus: ‘This venerable one **does not understand** in such a way that he would have no greed, thus greed overcomes him and persists. This venerable one does not understand in such a way that he would have no hatred... no delusion... no anger... no hostility... no denigration... no insolence... no miserliness... no evil envy... no evil desire, thus evil desire overcomes him and persists.’

“Friends, making a declaration of **knowledge and development**, a bhikkhu says: ‘**I know this Dharma, I see this Dharma. I am developed in body, virtuous behavior, mind and wisdom.**’ If, however, greed overcomes that bhikkhu and persists; if hatred... delusion... anger... hostility... denigration... insolence... miserliness... evil envy... evil desire overcomes that bhikkhu and persists, he should be understood thus: ‘This venerable one **does not understand** in such a way that he would have no greed, thus greed overcomes him and persists. This venerable one does not understand in such a way that he would have no hatred... no delusion... no anger... no hostility... no denigration... no insolence... no miserliness... no evil envy... no evil desire, thus evil desire overcomes him and persists.’

2、梵行者知彼賢者「不知諸法」，以彼心生惡欲、惡見故

諸梵行人知彼賢者「不知諸法所可知法而無增伺」²¹，所以者何？以彼賢者心生惡²²增伺而住，如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見，所以者何？以彼賢者心生惡欲、惡見而住。

²⁰ 《佛光阿含藏·中阿含(二)》，p.785，n.1：「如是諍訟……惡見」，巴利本作 so...moho...kodho...upanāho...makkho...palāso...macchariyaṃ...pāpikā issā...pāpikā icchā(瞋...癡...忿...恨...覆...惱...慳...惡嫉...惡欲。)

²¹ 《佛光阿含藏·中阿含(二)》，p.785，n.2：「彼賢者不知……無增伺」，巴利本作 na ayaṃ āyasmā tathā pajānāti, yathā pajānato lobho na hoti (彼賢者不如此知：已如實知無貪。)

²² 按：隨文脈而補上「惡」字。

（二）舉喻

諸賢！猶人不富自稱說富，亦無國封說有國封，又無畜牧說有畜牧。若欲用時，則無金、銀、真珠、琉璃、水精、琥珀，無畜牧、米穀，亦無奴婢。諸親朋友往詣彼所，而作是說：『汝實不富自稱說富，亦無國封說有國封，又無畜牧說有畜牧。然欲用時，則無金、銀、真珠、琉璃、水精、琥珀，無畜牧、米穀，亦無奴婢。』

“Suppose a poor, destitute, and needy person claims to be rich, affluent, and wealthy. If, when he wants to buy something, he **cannot** pay with money, grain, silver, or gold, they would know him as a poor, destitute, and needy person claiming to be rich, affluent, and wealthy. For what reason? Because when he wants to buy something, he **cannot** pay with money, grain, silver, or gold.”

（三）法合

如是，諸賢！若有比丘作如是說：『我知諸法所可知法而無增伺。』然彼賢者心生惡增伺而住，如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見，然彼賢者心生惡欲、惡見而住。

諸梵行人知彼賢者「不知諸法所可知法而無增伺」。所以者何？以彼賢者心不向增伺盡、無餘涅槃。如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見，所以者何？以彼賢者心不向惡見法盡、無餘涅槃。

“So too, friends, making a declaration of **knowledge and development**, a bhikkhu says: ‘**I know this Dharma, I see this Dharma. I am developed in body, virtuous behavior, mind and wisdom.**’ If, however, greed overcomes that bhikkhu and persists;... evil desire overcomes that bhikkhu and persists, he should be understood thus: ‘This venerable one does not understand in such a way that he would have no greed, thus greed overcomes him and persists. This venerable one does not understand in such a way that he would have no hatred...no evil desire, thus evil desire overcomes him and persists.’

二、不自稱知法

（一）標義

1、不自稱言「我知諸法」，然彼心不生惡增伺～惡見而住

諸賢！或有比丘不作是說：『我知諸法所可知法而無增伺。』**然彼賢者心不生惡增伺而住**，如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見，然彼賢者心不生惡欲、惡見而住。

“Friends, making a declaration of **knowledge**, a bhikkhu says: ‘**I know this Dharma, I see this Dharma.**’ If greed **does not** overcome that bhikkhu and persists; if hatred... delusion... anger... hostility... denigration... insolence... miserliness... evil envy... evil desire **does not** overcome that bhikkhu and persists, he should be understood thus: ‘This venerable one **understands** in such a way that he has no greed, thus greed **does not** overcome him and persist. This venerable one does not understand in such a way that he has no hatred...no evil desire, thus evil desire **does not** overcome him and persist.’

2、梵行者知彼賢者「實知諸法」，以彼心不生惡欲、惡見故

諸梵行人知彼賢者「實知諸法所可知法而無惡增伺」。所以者何？以彼賢者心不生惡增伺而住，如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見，所以者何？以彼賢者心不生惡欲、惡見而住。

“Friends, making a declaration of **development**, a bhikkhu says: ‘**I am developed in body, virtuous behavior, mind and wisdom.**’ If greed **does not** overcome that bhikkhu and persists; if hatred...evil desire **does not** overcome that bhikkhu and persists, he should be understood thus: ‘This venerable one **understands** in such a way that he has no greed, thus greed **does not** overcome him and persist. This venerable one does not understand in such a way that he has no hatred...no evil desire, thus evil desire **does not** overcome him and persist.’”

“Friends, making a declaration of **knowledge and development**, a bhikkhu says: ‘**I know this Dharma, I see this Dharma. I am developed in body, virtuous behavior, mind and wisdom.**’ If greed **does not** overcome that bhikkhu and persists; if hatred...evil desire **does not** overcome that bhikkhu and persists, he should be understood thus: ‘This venerable one **understands** in such a way that he has no greed, thus greed **does not** overcome him and persist. This venerable one does not understand in such a way that he has no hatred...no evil desire, thus evil desire **does not** overcome him and persist.’”

（二）舉喻

諸賢！猶人大富自說不富，亦有國封說無國封，又有畜牧說無畜牧。若欲用時，則有金、銀、真珠、琉璃、水精、琥珀，有畜牧、米穀，亦有奴婢。諸親朋友往詣彼所，作如是說：『汝實大富自說不富，亦有國封說無國封，又有畜牧說無畜牧。然欲用時，則有金、銀、真珠、琉璃、水精、琥珀，有畜牧、米穀，亦有奴婢。』

“Suppose a rich, affluent, and wealthy person claims to be rich, affluent, and wealthy. If, when he wants to buy something, he **can** pay with money, grain, silver, or gold, they would know him as a rich, affluent, and wealthy person who claims to be rich, affluent, and wealthy. For what reason? Because when he wants to buy something, he **can** pay with money, grain, silver, or gold.”

（三）法合

如是，諸賢！若有²³比丘不作是說：『我知諸法所可知法而無增伺。』

然彼賢者心不生惡*增伺而住，如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見，然彼賢者心不生惡欲、惡見而住。

諸梵行人知彼賢者「知諸法所可知法而無增伺」。所以者何？

以彼賢者心向惡*增伺盡、無餘涅槃。如是諍訟、恚恨、瞋纏、不語結、慳、嫉、欺誑、諛諂、無慚、無愧，無惡欲、惡見，所以者何？以彼賢者心向惡見法盡、無餘涅槃。」

“So too, friends, making a declaration of **knowledge and development**, a bhikkhu says: ‘**I know this Dharma, I see this Dharma. I am developed in body, virtuous behavior, mind**

²³ [有] — 【宋】【明】。(大正 1, 573d, n.1)

and wisdom.’ If greed **does not** overcome that bhikkhu and persists; if hatred... delusion... anger... hostility... denigration... insolence... miserliness... evil envy.....evil desire **does not** overcome that bhikkhu and persist, he should be understood thus: ‘This venerable one **understands** in such a way that he has no greed, thus greed **does not** overcome him and persist. This venerable one does not understand in such a way that he has no hatred...no evil desire, thus evil desire **does not** overcome him and persist.’

參、流通分

尊者周那所說如是，彼諸比丘聞尊者周那所說，歡喜奉行！

丙、修持概念

出處：《中阿含》第 91 經〈周那問見經〉

*Corresponded to : MAJJHIMA NIKĀYA no.8*²⁴

壹、序分

我聞如是：一時，佛遊拘舍彌，在瞿師羅園。

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s Park.

貳、正宗分

一、當學漸損法

於是，尊者大周那²⁵則於晡時從宴坐起，往詣佛所，稽首佛足，卻坐一面，白曰：「世尊！世中諸見生而生，調計有神，計有眾生，有人、有壽、有命、有世。世尊！云何知、云何見，令此見得滅、得捨離，而令餘見不續、不受耶？」

2. Then, when it was evening, the venerable Mahā Cunda rose from meditation and went to the Blessed One. After paying homage to the Blessed One he sat down at one side and said to him:

3. “Venerable sir, **various views arise in the world associated either with doctrines of a self or with doctrines about the world.** Now does the abandoning and relinquishing of those views come about in a bhikkhu who is attending only to the beginning [of his meditative training]?”

²⁴ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.123-131.

²⁵ 大周那~Mahā-Cunda。(大正 1, 573d, n.7)；《佛光阿含藏·中阿含(二)》，p.787, n.6：「大周那」即周那，比丘名。

彼時，世尊告曰：「周那！世中諸見生而生，謂計有神，計有眾生，有人、有壽、有命、有世。

周那！若使諸法滅盡無餘者，如是知、如是見，令此見得滅、得捨離²⁶，而令餘見不續、不受，當學漸損²⁷。

“Cunda, as to those various views that arise in the world associated either with doctrines of a self or with doctrines about the world: if [the object] in relation to which those views arise, which they underlie, and which they are exercised upon is seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not myself,’ then **the abandoning and relinquishing of those views** comes about.

二、非漸損法

(一)離欲、惡不善之法，至得第四禪成就

周那！於聖法、律中，何者漸損？

比丘者，離欲、離惡不善之法，至得第四禪成就遊。彼作是念：我行漸損。周那！於聖法、律中，不但是漸損。

有四增上心現法樂居，行者從是起而復還入。彼作是念：我行漸損。周那！於聖法、律中，不但是漸損。

4. “It is possible here, Cunda, that quite secluded from sensual pleasures, secluded from unwholesome states, some bhikkhu enters upon and abides in **the first jhāna**, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He might think thus: ‘I am abiding in effacement.’ But **it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline**: these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline.

5. “It is possible here that with the stilling of applied and sustained thought, some bhikkhu enters upon and abides in **the second jhāna**, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He might think thus: ‘I am abiding in effacement.’ But these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline.

²⁶ 《佛光阿含藏·中阿含(二)》，p.787，n.7：「若使諸法滅……得捨離」，巴利本(M. vol. 1, P. 40)作：凡是這些「見」生起之處、潛伏之處、現行之處，對於其〔處〕，以如實之正慧觀察如此：彼非我的，我非彼，彼非我的「我」(外教所認為具有常二、主宰等義之個我的自體)，則捨棄如此諸見，捨離如此諸見。

²⁷ 漸損~Sallekha。(大正1，573d，n.8)；《佛光阿含藏·中阿含(二)》，p.787，n.8：漸損(sallekha)(巴)，即漸漸削減過失。

6. “It is possible here that with the fading away as well of rapture, some bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in **the third jhāna**, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ He might think thus: ‘I am abiding in effacement.’ But these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline.

7. “It is possible here that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, some bhikkhu enters upon and abides in **the fourth jhāna**, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He might think thus: ‘I am abiding in effacement.’ But **it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline**: these are called ‘pleasant abidings here and now’ in the Noble One’s Discipline.

（二）度一切色想，至得非有想、非無想處成就遊

比丘者，度一切色想，至得非有想、非無想處成就遊。彼作是念：我行漸損。周那！於聖法、律中不但是漸損。

有四息解脫，離色得無色，行者從是起當為他說，彼作是念：我行漸損。周那！於聖法、律中不但是漸損。

8. “It is possible here that with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ some bhikkhu enters upon and abides in **the base of infinite space**. He might think thus: ‘I am abiding in effacement.’ But **it is not these attainments that are called ‘effacement’ in the Noble One’s Discipline**: these are called ‘peaceful abidings’ in the Noble One’s Discipline.

9. “It is possible here that by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ some bhikkhu enters upon and abides in **the base of infinite consciousness**. He might think thus: ‘I am abiding in effacement.’ But these are called ‘peaceful abidings’ in the Noble One’s Discipline.

10. “It is possible here that by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ some bhikkhu enters upon and abides in **the base of nothingness**. He might think thus: ‘I am abiding in effacement.’ But these are called ‘peaceful abidings’ in the Noble One’s Discipline.

11. “It is possible here that by completely surmounting the base of nothingness, some bhikkhu enters upon and abides in **the base of neither-perception-nor-non-perception**. He might think thus: ‘I am abiding in effacement.’ But **these attainments are not called ‘effacement’**

in the Noble One's Discipline: these are called 'peaceful abidings' in the Noble One's Discipline.

三、漸損法

12. "Now, Cunda, here **effacement** should be practised by you:

- 1)周那！他有惡欲、念欲，我無惡欲、念欲，當學漸損。
- 2)周那！他有害意瞋，我無害意瞋，當學漸損。
- 3)周那！他有殺生、不與取、非梵行，我無非梵行，當學漸損。
- 4)周那！他有增伺、諍意、睡眠所纏、調²⁸貢高而有疑惑，我無疑惑，當學漸損。
- 5)周那！他有瞋結、諛諂、欺誑、無慚、無愧，我有慚愧，當學漸損。
- 6)周那！他有慢，我無慢，當學漸損。
- 7)周那！他有增慢²⁹，我無增慢，當學漸損。
- 8)周那！他不多聞，我有多聞，當學漸損。
- 9)周那！他不觀諸善法，我觀諸善法，當學漸損。
- 10)周那！他行非法惡行，我行是法妙行，當學漸損。
- 11)周那！他有妄言、兩舌、麤言、綺語、惡戒，我無惡戒，當學漸損。
- 12)周那！他有不信、懈怠、無念、無定而有惡慧，我無惡慧，當學漸損。

(1) 'Others will be cruel; we shall not be cruel here': effacement should be practiced thus.

²⁸ 調＝掉【元】【明】（大正 1，573d，n.11）

²⁹ 《眾事分阿毘曇論》卷 1：「云何增慢？於等謂勝，於勝謂等，於彼起輕心、自舉自高，是名增慢。」（大正 26，627c7-8）。

- (2) ‘Others will kill living beings; we shall abstain from killing living beings here’: effacement should be practiced thus.
- (3) ‘Others will take what is not given; we shall abstain from taking what is not given here’: effacement should be practiced thus.
- (4) ‘Others will be uncelibate; we shall be celibate here’: effacement should be practiced thus.
- (5) ‘Others will speak falsehood; we shall abstain from false speech here’: effacement should be practiced thus.
- (6) ‘Others will speak maliciously; we shall abstain from malicious speech here’: effacement should be practiced thus.
- (7) ‘Others will speak harshly; we shall abstain from harsh speech here’: effacement should be practiced thus.
- (8) ‘Others will gossip; we shall abstain from gossip here’: effacement should be practiced thus.
- (9) ‘Others will be covetous; we shall be uncovetous here’: effacement should be practiced thus.
- (10) ‘Others will have ill will; we shall be without ill will here’: effacement should be practiced thus.
- (11) ‘Others will be of wrong view; we shall be of right view here’: effacement should be practiced thus.
- (12) ‘Others will be of wrong intention; we shall be of right intention here’: effacement should be practiced thus.
- (13) ‘Others will be of wrong speech; we shall be of right speech here’: effacement should be practiced thus.
- (14) ‘Others will be of wrong action; we shall be of right action here’: effacement should be practiced thus.
- (15) ‘Others will be of wrong livelihood; we shall be of right livelihood here’: effacement should be practiced thus.
- (16) ‘Others will be of wrong effort; we shall be of right effort here’: effacement should be practiced thus.

(17) ‘Others will be of wrong mindfulness; we shall be of right mindfulness here’: effacement should be practiced thus.

(18) ‘Others will be of wrong concentration; we shall be of right concentration here’: effacement should be practiced thus.

(19) ‘Others will be of wrong knowledge; we shall be of right knowledge here’: effacement should be practiced thus.

(20) ‘Others will be of wrong deliverance; we shall be of right deliverance here’: effacement should be practiced thus.

(21) ‘Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here’: effacement should be practiced thus.

(22) ‘Others will be restless; we shall not be restless here’: effacement should be practiced thus.

(23) ‘Others will be doubters; we shall go beyond doubt here’: effacement should be practiced thus.

(24) ‘Others will be angry; we shall not be angry here’: effacement should be practiced thus.

(25) ‘Others will be revengeful; we shall not be revengeful here’: effacement should be practiced thus.

(26) ‘Others will be contemptuous; we shall not be contemptuous here’: effacement should be practiced thus.

(27) ‘Others will be domineering; we shall not be domineering here’: effacement should be practiced thus.

(28) ‘Others will be envious; we shall not be envious here’: effacement should be practiced thus.

(29) ‘Others will be avaricious; we shall not be avaricious here’: effacement should be practiced thus.

(30) ‘Others will be fraudulent; we shall not be fraudulent here’: effacement should be practiced thus.

(31) ‘Others will be deceitful; we shall not be deceitful here’: effacement should be practiced

thus.

(32) ‘Others will be obstinate; we shall not be obstinate here’: effacement should be practiced thus.

(33) ‘Others will be arrogant; we shall not be arrogant here’: effacement should be practiced thus.

(34) ‘Others will be difficult to admonish; we shall be easy to admonish here’: effacement should be practiced thus.

(35) ‘Others will have bad friends; we shall have good friends here’: effacement should be practiced thus.

(36) ‘Others will be negligent; we shall be diligent here’: effacement should be practiced thus.

(37) ‘Others will be faithless; we shall be faithful here’: effacement should be practiced thus.

(38) ‘Others will be shameless; we shall be shameful here’: effacement should be practiced thus.

(39) ‘Others will have no fear of wrongdoing; we shall be afraid of wrongdoing here’: effacement should be practiced thus.

(40) ‘Others will be of little learning; we shall be of great learning here’: effacement should be practiced thus.

(41) ‘Others will be lazy; we shall be energetic here’: effacement should be practiced thus.

(42) ‘Others will be unmindful; we shall be established in mindfulness here’: effacement should be practiced thus.

(43) ‘Others will lack wisdom; we shall possess wisdom here’: effacement should be practiced thus.

(44) ‘Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily’: effacement should be practiced thus.

四、發心法

周那！若但發心念欲求學諸善法者，則多所饒益，況復身、口行善法耶？

1)周那！他有惡欲、念欲，我無惡欲、念欲，當發心。

- 2)周那！他有害意瞋，我無害意瞋，當發心。
- 3)周那！他有殺生、不與取、非梵行，我無非梵行，當發心。
- 4)周那！他有增伺、諍意、睡眠所纏、調*、貢高而有疑惑，我無疑惑，當發心。
- 5)周那！他有瞋結、諛諂、欺誑、無慚、無愧，我有慚愧，當發心。
- 6)周那！他有慢，我無慢，當發心。
- 7)周那！他有增慢，我無增慢，當發心。
- 8)周那！他不多聞，我有多聞，當發心。
- 9)周那！他不觀諸善法，我觀諸善法，當發心。
- 10)周那！他行非法惡行，我行是法妙行，當發心。
- 11)周那！他有妄言、兩舌、麁言、綺語、惡戒，我無惡戒，當發心。
- 12)周那！他有不信、懈怠、無念、無定，而有惡慧，我無惡慧，當發心。

13. “Cunda, I say that even **the inclination of mind** towards wholesome states is of great benefit, so what should be said of bodily and verbal acts conforming [to such a state of mind]? Therefore, Cunda:

(1) Mind should be inclined thus: ‘Others will be cruel; we shall not be cruel here.’

(2) Mind should be inclined thus: ‘Others will kill living beings; we shall abstain from killing living beings here.’

(3-43) Mind should be inclined thus: ...

(44) Mind should be inclined thus: ‘Others will adhere to their own views, hold on to them tenaciously, and relinquish them with difficulty; we shall not adhere to our own views or hold on to them tenaciously, but shall relinquish them easily.’

五、對法

周那！猶如惡道與正道對，猶如惡度與正度對³⁰。

- 1)如是周那！惡欲者與非惡欲為對，
- 2)害意瞋者與不害意瞋為對，
- 3)殺生、不與取、非梵行者與梵行為對，
- 4)增伺、諍意、睡眠、掉*、貢高、疑惑者與不疑惑為對，
- 5)瞋結、諛諂、欺誑、無慚、無愧者與慚愧為對，

³⁰ 《佛光阿含藏·中阿含(二)》，p.789，n.4：「猶如惡道……與正度對」，巴利本(M. vol. 1, p. 43)作：如果有惡道的話，為了迴避它而行，則有其他平坦之道；又如果有惡的津渡，為了迴避它，應有其他好的津渡。

- 6)慢者與不慢為對，
- 7)增慢者與不增慢為對，
- 8)不多聞者與多聞為對，
- 9)不觀諸善法者與觀諸善法為對，
- 10)行非法惡行者與行是法妙行為對，
- 11)妄言、兩舌、麁言、綺語，惡戒者與善戒為對，
- 12)不信、懈怠、無念、無定，惡慧者與善慧為對。

14. “Cunda, suppose there were **an uneven path and another even path** by which to avoid it; and suppose there were **an uneven ford and another even ford** by which to avoid it. So too:

- (1) A person given to cruelty has non-cruelty by which to avoid it.
- (2) One given to killing living beings has abstention from killing living beings by which to avoid it.
- (3) One given to taking what is not given has abstention from taking what is not given by which to avoid it.
- (4) One given to be uncelibate has celibacy by which to avoid it.
- (5) One given to false speech has abstention from false speech by which to avoid it.
- (6) One given to malicious speech has abstention from malicious speech by which to avoid it.
- (7) One given to harsh speech has abstention from harsh speech by which to avoid it.
- (8) One given to gossip has abstention from gossip by which to avoid it.
- (9) One given to covetousness has uncovetousness by which to avoid it.
- (10) One given to ill will has non-ill will by which to avoid it.
- (11) One given to wrong view has right view by which to avoid it.
- (12) One given to wrong intention has right intention by which to avoid it.
- (13) One given to wrong speech has right speech by which to avoid it.
- (14) One given to wrong action has right action by which to avoid it.

- (15) One given to wrong livelihood has right livelihood by which to avoid it.
- (16) One given to wrong effort has right effort by which to avoid it.
- (17) One given to wrong mindfulness has right mindfulness by which to avoid it.
- (18) One given to wrong concentration has right concentration by which to avoid it.
- (19) One given to wrong knowledge has right knowledge by which to avoid it.
- (20) One given to wrong deliverance has right deliverance by which to avoid it.
- (21) One given to sloth and torpor has freedom from sloth and torpor by which to avoid it.
- (22) One given to restlessness has non-restlessness by which to avoid it.
- (23) One given to doubt has the state beyond doubt by which to avoid it.
- (24) One given to anger has non-anger by which to avoid it.
- (25) One given to revenge has non-revenge by which to avoid it.
- (26) One given to contempt has non-contempt by which to avoid it.
- (27) One given to a domineering attitude has a non-domineering attitude by which to avoid it.
- (28) One given to envy has non-envy by which to avoid it.
- (29) One given to avarice has non-avarice by which to avoid it.
- (30) One given to fraud has non-fraud by which to avoid it.
- (31) One given to deceit has non-deceit by which to avoid it.
- (32) One given to obstinacy has non-obstinacy by which to avoid it.
- (33) One given to arrogance has non-arrogance by which to avoid it.
- (34) One given to being difficult to admonish has being easy to admonish by which to avoid it.
- (35) One given to making bad friends has making good friends by which to avoid it.

- (36) One given to negligence has diligence by which to avoid it.
- (37) One given to faithlessness has faith by which to avoid it.
- (38) One given to shamelessness has shame by which to avoid it.
- (39) One given to fearlessness of wrongdoing has fear of wrongdoing by which to avoid it.
- (40) One given to little learning has great learning by which to avoid it.
- (41) One given to laziness has the arousal of energy by which to avoid it.
- (42) One given to unmindfulness has the establishment of mindfulness by which to avoid it.
- (43) One given to lack of wisdom has the acquisition of wisdom by which to avoid it.
- (44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to avoid it.

六、昇上法

周那！或有法黑，有黑報，趣至惡處；或有法白，有白報，而得昇上。

- 1)如是，周那！惡欲者，以非惡欲為昇上；
- 2)害意瞋者，以不害意瞋為昇上；
- 3)殺生、不與取、非梵行者，以梵行為昇上；
- 4)增伺、諍意、睡眠、掉*、貢高、疑惑者，以不疑惑為昇上；
- 5)瞋結、諛諂、欺誑、無慚、無愧者，以慚愧為昇上；
- 6)慢者，以不慢為昇上；
- 7)增慢者，以不增慢為昇上；
- 8)不多聞者，以多聞為昇上；
- 9)不觀諸善法者，以觀諸善法為昇上；
- 10)行非法惡行者，以行是法妙行為昇上；
- 11)妄言、兩舌、麤言、綺語、惡戒者，以善戒為昇上；
- 12)不信、懈怠、無念、無定、惡慧者，以善慧為昇上。

15. “Cunda, just as **all unwholesome states lead downwards and all wholesome states lead upwards**, so too:

- (1) A person given to cruelty has non-cruelty to lead him upwards.

(2) One given to killing living beings has abstention from killing living beings to lead him upwards.

(3-43) One given to to lead him upwards.

(44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, to lead him upwards.

七、涅槃法

(一)自不調御、沒溺、不般涅槃，令他調御乃至涅槃終無是處
周那！若有不自調御，他不調御欲調御者，終無是處。
自沒溺，他沒溺欲拔出者，終無是處。
自不般涅槃，他不般涅槃令般涅槃者，終無是處。

16. “Cunda, that one who is himself **sinking in the mud** should pull out another who is sinking in the mud is impossible; that one who is not himself sinking in the mud should pull out another who is sinking in the mud is possible.

That one who is himself untamed, undisciplined, [with defilements] unextinguished, should tame another, discipline him, and help extinguish [his defilements] is impossible; that one who is himself tamed, disciplined, [with defilements] extinguished, should tame another, discipline him, and help extinguish [his defilements] is possible. So too:

(二)自調御、出溺、般涅槃，令他調御乃至涅槃必有是處
周那！若有自調御，他不調御欲調御者，必有是處。
自不沒溺，他沒溺欲拔出者，必有是處。
自般涅槃，他不般涅槃令般涅槃者，必有是處。

- 1)如是，周那！惡欲者，以非惡欲為般涅槃；
- 2)害意瞋者，以不害意瞋為般涅槃；
- 3)殺生、不與取，非梵行者，以梵行為般涅槃；
- 4)增伺、諍意、睡眠、掉*、貢高，疑惑者，以不疑惑為般涅槃；
- 5)瞋結、諛諂、欺誑，無慚、無愧者，以慚愧為般涅槃；
- 6)慢者，以不慢為般涅槃；
- 7)增慢者，以不增慢為般涅槃；
- 8)不多聞者，以多聞為般涅槃；
- 9)不觀諸善法者，以觀諸善法為般涅槃；
- 10)行非法惡行者，以行是法妙行為般涅槃；
- 11)妄言、兩舌、麁言、綺語、惡戒者，以善戒為般涅槃；

12)不信、懈怠、無念、無定、惡慧者，以善慧為般涅槃。

(1) A person given to cruelty has non-cruelty by which to extinguish it.

(2) One given to killing living beings has abstention from killing living beings by which to extinguish it.

(3-43) One given to by which to extinguish it.

(44) One given to adhere to his own views, who holds on to them tenaciously and relinquishes them with difficulty, has non-adherence to his own views, not holding on to them tenaciously and relinquishing them easily, by which to extinguish it.

八、結語

是為，周那！我已為汝說漸損法，已說發心法，已說對法，已說昇上法，已說般涅槃法，如尊師所為弟子起大慈哀憐念愍傷，求義及饒益，求安隱快樂者，我今已作。汝³¹等亦當復自作，至無事處山林樹下空安靜處，坐禪思惟，勿得放逸，勤加精進，莫令後悔。此是我之教敕，是我訓誨。」

17. “So, Cunda, **the way of effacement** has been taught by me, **the way of inclining the mind** has been taught by me, **the way of avoidance** has been taught by me, **the way leading upwards** has been taught by me, and **the way of extinguishing** has been taught by me.

18. “What should be done for his disciples out of compassion by a teacher who seeks their welfare and has compassion for them, that I have done for you, Cunda. There are these roots of trees, these empty huts. Meditate, Cunda, do not delay or else you will regret it later. This is our instruction to you.”

參、流通分

佛說如是，尊者大周那及諸比丘聞佛所說，歡喜奉行！

That is what the Blessed One said. The venerable Mahā Cunda was satisfied and delighted in the Blessed One’s words.

³¹ 汝=法【宋】【元】。(大正 1, 574d, n.2)

丁、以善法洗淨

出處：《中阿含》第 93 經〈水淨梵志經〉

Corresponded to : MAJJHIMA NIKĀYA no.7³²

壹、序分

我聞如是：一時，佛遊鬱鞞羅³³尼連然河³⁴岸，在阿耶耆羅尼拘類³⁵樹下，初得道時。

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

貳、正宗分

一、二十一穢污於心者，必至惡處生地獄中

於是，有一水淨梵志，中後仿佯往詣佛所³⁶。世尊遙見水淨梵志來，因水淨梵志故，告諸比丘：

There he addressed the bhikkhus thus: "Bhikkhus." - "Venerable sir," they replied. The Blessed One said this:

(一)列二十一穢

若有二十一穢污於心者，必至惡處，生地獄中。

云何二十一穢？1)邪見心穢、2)非法欲心穢³⁷、3)惡貪³⁸心穢、4)邪法心穢、5)貪³⁹心穢、6)恚心穢、7)睡眠心穢、8)調⁴⁰悔心穢、9)疑惑心穢、10)瞋纏心穢、11)不語結心穢、12)慳心穢、13)嫉心穢、14)欺誑心穢、15)諛諂心穢、16)無慚心穢、17)無愧心穢、18)慢心穢、19)大慢心穢、20)慢傲心⁴¹穢、21)放逸心穢。若有此⁴²二十一穢污於心者，必至惡處，生地獄中。

³² *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.118-122.

³³ 《佛光阿含藏·中阿含(二)》，p.795，n.5：鬱鞞羅(Uruvela)(巴)，譯為苦行林，位於摩揭陀國。

³⁴ 《佛光阿含藏·中阿含(二)》，p.795，n.6：尼連然河(Nerañjarā)(巴)，又作尼連禪那、尼連禪江、尼連江水，譯為不樂著，為恆河之支流。佛成道之前捨苦行而沐浴之河。

³⁵ 《佛光阿含藏·中阿含(二)》，p.795，n.7：阿耶耆羅尼拘類(Ajapāla-nigrodha)(巴)，樹名。

³⁶ 〔所〕—【宋】【元】【明】。(大正 1，575d，n.7)

³⁷ 《舍利弗阿毘曇論》卷 19：「何謂非法欲染？若母師妻等作欲染行，是名非法欲染。」(大正 28，651a5-6)

³⁸ 《阿毘達磨法蘊足論》卷 9：「云何惡貪？謂於他財物及所攝受，起貪等貪，執藏、防護、堅著、愛染，是名惡貪。」(大正 26，497a13-15)。《舍利弗阿毘曇論》卷 19：「何謂惡貪？若於他物財賂、妻子等，欲令我有貪欲染貪著，是名惡貪。」(大正 28，651a3-5)。

³⁹ 《舍利弗阿毘曇論》卷 19：「何謂貪？若於自物財賂妻子等，貪欲染貪著，是名貪。」(大正 28，651 a2-3)。

⁴⁰ 調=掉【元】【明】。(大正 1，575d，n.10)

⁴¹ 慢傲心=憍傲心【宋】*【元】*【明】*(大正 1，575d，n.11)

(二) 汙衣故有穢色

猶垢膩衣持與染家⁴³，彼染家得，或以淳灰、或以澡豆⁴⁴、或以土漬極浣，令淨此垢膩衣，染家雖治或以淳灰、或以澡豆、或以土漬極浣令淨，然此汙衣故有穢色⁴⁵。如是，若有二十一穢汙於心者，必至惡處，生地獄中。

云何二十一穢？邪見心穢、非法欲心穢、惡貪心穢、邪法心穢、貪心穢、恚心穢、睡眠心穢、*掉悔心穢、疑惑心穢、瞋纏心穢、不語結心穢、慳心穢、嫉心穢、欺誑心穢、諛諂心穢、無慚心穢、無愧心穢、慢心穢、大慢心穢、*憍傲心穢、放逸心穢。若有此二十一穢汙於心者，必至惡處，生地獄中。

2. “Bhikkhus, suppose a cloth were defiled and stained, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink; it would look poorly dyed and impure in colour. Why is that? Because of the impurity of the cloth. So too, when the mind is defiled, an unhappy destination may be expected.

二、二十一穢不汙於心者，必至善處生於天上

若有二十一穢不汙心者，必至善處，生於天上。

云何二十一穢？邪見心穢、非法欲心穢、惡貪心穢、邪法心穢、貪心穢、恚心穢、睡眠心穢、掉悔心穢、疑惑心穢、瞋纏心穢、不語心心⁴⁶穢、慳心穢、嫉心穢、欺誑心穢、諛諂心穢、無慚心穢、無愧心穢、慢心穢、大慢心穢、憍傲心穢、放逸心穢。若有此二十一穢不汙心者，必至善處，生於天上。

(一) 白淨波羅奈衣本已淨而復淨

猶如白淨波羅奈衣⁴⁷持與染家，彼染家得，或以淳灰、或以澡豆、或以土漬極浣令淨，此白淨波羅奈衣，染家雖治或以淳灰、或以澡豆、或以土漬極浣令淨，然此白淨波羅奈衣本已淨而復淨。⁴⁸如是若有二十一穢不汙心者，必至善處，生於天上。

Bhikkhus, suppose a cloth were pure and bright, and a dyer dipped it in some dye or other,

⁴² 此=比【元】。(大正 1, 575d, n.12)

⁴³ 染家：染戶。(《漢語大詞典》第 4 冊, p.953)

⁴⁴ 澡豆：古代洗沐用品。用豬胰磨成糊狀，合豆粉、香料等，經自然乾燥而製成的塊狀物。有去污和營養皮膚的作用。(《漢語大詞典》第 6 冊, p.164)

⁴⁵ 《佛光阿含藏·中阿含(二)》，p.797, n.6：「猶垢膩衣持與染家……然此汙衣故穢色」，《佛說梵志計水淨經》(大正 1, 843c)作：「猶若穢垢小兒衣，彼主與染師若染弟子，持衣鹵土，若牛糞、若土以漬之，浣濯洗令極淨，……彼小兒衣故有黑膩。」

⁴⁶ 心心=結心【宋】【元】【明】。(大正 1, 575d, n.13)

⁴⁷ 《佛光阿含藏·中阿含(二)》，p.797, n.8：「白淨波羅奈衣」，巴利本作 *vattham parisuddham pariyodātam*(白淨衣)。

⁴⁸ 《增壹阿含經》卷 6：「猶如白[疊*毛]新衣，久久朽故、多諸塵垢，意欲染成其色。青、黃、赤、黑終不得成。何以故？以有塵垢故。」(大正 02, 573c18-21)。

whether blue or yellow or red or pink; it would look well-dyed and pure in colour. Why is that? Because of the purity of the cloth. So too, when the mind is undefiled, a happy destination may be expected.

（二）再重述二十一穢不汙於心，必至善處

云何二十一穢？邪見心穢、非法欲心穢、惡貪心穢、邪法心穢、貪心穢、恚心穢、睡眠心穢、掉悔心穢、疑惑心穢、瞋纏心穢、不語結心穢、慳心穢、嫉心穢、欺誑心穢、諛諂心穢、無慚心穢、無愧心穢、慢心穢、大慢心穢、憍傲心穢、放逸心穢。

若有此二十一穢不汙於心者，必至善處，生於天上。

3. “What, bhikkhus, are the imperfections that defile the mind? Covetousness and unrighteous greed is an imperfection that defiles the mind. Ill will anger revenge contempt a domineering attitude envy avarice deceit fraud obstinacy presumption conceit arrogance vanity negligence is an imperfection that defiles the mind.

三、若知邪見是心穢者，知已便斷；乃至放逸心穢，知已便斷

若知邪見是心穢者，知已便斷，如是非法欲心穢、惡貪心穢、邪法心穢、貪心穢、恚心穢、睡眠心穢、掉悔心穢、疑惑心穢、瞋纏心穢、不語結心穢、慳心穢、嫉心穢、欺誑心穢、諛諂心穢、無慚心穢、無愧心穢、慢心穢、大慢心穢、憍傲心穢，若知放逸是心穢者，知已便斷。

4. “**Knowing that** covetousness and unrighteous greed is an imperfection that defiles the mind, a bhikkhu abandons it. Knowing that ill will ... negligence is an imperfection that defiles the mind, a bhikkhu abandons it.

5. “When a bhikkhu has known that covetousness and unrighteous greed is an imperfection that defiles the mind and has abandoned it; when a bhikkhu has known that ill will ... negligence is an imperfection that defiles the mind and has abandoned it, he acquires **perfect confidence in the Buddha** thus: ‘The Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.’

6. “He acquires **perfect confidence in the Dhamma** thus: ‘The Dhamma is well proclaimed by the Blessed One, visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’

7. “He acquires **perfect confidence in the Saṅgha** thus: ‘The Saṅgha of the Blessed One’s disciples is practising the good way, practising the straight way, practising the true way, practising the proper way, that is, the four pairs of persons, the eight types of individuals; this

Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.'

8. "When he has given up, expelled, released, abandoned, and relinquished [the imperfections of the mind] in part, he considers thus: 'I am possessed of perfect confidence in the Buddha,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

9. "He considers thus: 'I am possessed of perfect confidence in the Dhamma,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad ... the mind becomes concentrated.

10. "He considers thus: 'I am possessed of perfect confidence in the Saṅgha,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad ... the mind becomes concentrated.

11. "He considers thus: '[The imperfections of the mind] have in part been given up, expelled, released, abandoned, and relinquished by me,' and he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

12. "Bhikkhus, if a bhikkhu of such virtue, such a state [of concentration], and such wisdom eats almsfood consisting of choice hill rice along with various sauces and curries, even that will be no obstacle for him. Just as a cloth that is defiled and stained becomes pure and bright with the help of clear water, or just as gold becomes pure and bright with the help of a furnace, so too, if a bhikkhu of such virtue ... eats almsfood ... that will be no obstacle for him.

四、彼心與慈、悲、喜、捨俱，遍滿一切世間成就遊，是謂洗浴內心

彼心與慈俱，遍滿一⁴⁹方成就遊。

如是二三四方，四維上下，普周一切與慈俱，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

如是，悲、喜心與捨俱，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

13. "He abides **pervading one quarter with a mind imbued with loving-kindness**, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.

⁴⁹ 十＝一【宋】【元】【明】。(大正 1, 575d, n.14)。原本做「十」今依宋、元、明本改為「一」。

14-16. “He abides pervading one quarter with a mind imbued with **compassion** ... with a mind imbued with **appreciative joy** ... with a mind imbued with **equanimity**, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.

17. “He **understands** thus: ‘There is this, there is the inferior, there is the superior, and beyond there is an escape from this whole field of perception.’

18. “When he knows and sees thus, his mind is **liberated from** the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there **comes the knowledge**: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

梵志！是謂洗浴內心，非浴外身。

Bhikkhus, this bhikkhu is called one bathed with the inner bathing.”

五、梵志請世尊至多水河浴，得佛開示

爾時，梵志語世尊曰：「瞿曇！可詣多水河浴⁵⁰。」

世尊問曰：「梵志！若詣多水河浴者，彼得何等？」

梵志答曰：「瞿曇！彼多水河⁵¹浴⁵²者，此是世間齋潔之相⁵³、度相、福相，瞿曇！若詣多水河浴者，彼則淨除於一切惡。」⁵⁴

19. Now on that occasion the brahmin Sundarika Bhāradvāja was sitting not far from the Blessed One. Then he said to the Blessed One: “But does Master Gotama go to the Bāhukā River to bathe?”

“Why, brahmin, go to the Bāhukā River? What can the Bāhukā River do?”

“Master Gotama, the Bāhukā River is held by many to give liberation, it is held by many to give merit, and many wash away their evil actions in the Bāhukā River.”

⁵⁰ 《佛光阿含藏·中阿含(二)》，p.799，n.2：「可詣多水河浴」，巴利本作 *gacchati Bāhukaṃ nadim sināyitun*(可有往婆休多河沐浴之事?)。《增壹阿含經》卷6：「瞿曇沙門，可往至孫陀羅江側沐浴。」(大正2，574c9-10)。

⁵¹ 河+(浴)【宋】【元】【明】。(大正1，575d，n.15)

⁵² 麗本無「浴」字，今依據宋、元、明三本補上。

⁵³ 相=想【宋】【元】【明】。(大正1，575d，n.16)

⁵⁴ 《增壹阿含經》卷6：「世尊告曰：云何婆羅門名之為孫陀羅江水？婆羅門曰：孫陀羅江水是福之深淵、世之光明，其有人物在彼河水浴者，一切諸惡皆悉除盡。」(大正2，574c10-14)。

爾時，世尊為彼梵志而說頌曰：

20. Then the Blessed One addressed the brahmin Sundarika Bhāradvāja in stanzas:

妙好首梵志，若入多水河，是愚常遊戲，不能淨黑業。

“Bāhukā and Adhikakkā,
Gayā and Sundarikā too,
Payāga and Sarassatī,
And the stream Bahumatī -
A fool may there forever bathe
Yet will not purify dark deeds.

好首何往泉，何義多水河，人作不善業，清水何所益？

What can the Sundarikā bring to pass?
What the Payāga? What the Bāhukā?
They cannot purify an evil-doer,
A man who has done cruel and brutal deeds.

淨者無垢穢，淨者常說戒，淨者清白業，常得清淨行。

One pure in heart has evermore
The Feast of Spring, the Holy Day;
One fair in act, one pure in heart
Brings his virtue to perfection.

若汝不殺生，常不與不⁵⁵取，真諦不妄語⁵⁶，常正念正知。
梵志如是學，一切眾生安，梵志何還家？家泉無所淨。
梵志汝當學，淨洗以善法，何須弊惡水，但去身體垢。

It is here, brahmin, that you should bathe,
To make yourself a refuge for all beings.
And if you speak no falsehood
Nor work harm for living beings,
Nor take what is offered not,
With faith and free from avarice,
What need for you to go to Gayā?
For any well will be your Gayā.”

⁵⁵ 與不 = 不與 【宋】【元】【明】。(大正 1, 575d, n.17)

⁵⁶ 語 = 言 【宋】【元】【明】。(大正 1, 576d, n.1)

六、梵志聞法歸佛

梵志白佛曰：「我亦作是念：淨洗以善法，何須弊惡水。」

梵志聞佛教，心中大歡喜，卽時禮佛足，歸命⁵⁷佛法眾。

梵志白曰：「世尊！我已知。善逝！我已解。我今自歸佛、法及比丘眾，唯願世尊受我為優婆塞！從今日始，終身自歸，乃至命盡。」

21. When this was said, the brahmin Sundarika Bhāradvāja said: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Saṅgha of bhikkhus. I would receive the going forth under Master Gotama, I would receive the full admission.”

22. And the brahmin Sundarika Bhāradvāja received the going forth under the Blessed One, and he received the full admission. And soon, not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Bhāradvāja, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.” And the venerable Bhāradvāja became one of the arahants.

參、流通分

佛說如是，好首水淨梵志及諸比丘聞佛所說，歡喜奉行！

戊、七種七不衰法

出處：《中阿含》第 142 經〈雨勢經〉

Corresponded to : AṄGUTTARA NIKĀYA no.7/22-27⁵⁸ & no.6/11-12⁵⁹

壹、序分

我聞如是：

一時，佛遊王舍城，在鷲巖山⁶⁰中。

No. 7/22 Vassakāra⁶¹

⁵⁷ 命=依【宋】【元】【明】。(大正 1, 576d, n.2)

⁵⁸ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1010-1016.

⁵⁹ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.865-867.

⁶⁰ 鷲巖山~Gijjhakūṭa pabbata.。(大正 1, 648d, n.18)

THUS HAVE I HEARD. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak.

貳、正宗分

二、佛說跋耆國行七不衰法，若與摩竭陀國相戰，必能得勝

(一) 未生怨王玉伐跋耆國，遣大臣雨勢往問釋尊

爾時，摩竭陀⁶²王未生怨鞞陀提子⁶³，與跋耆⁶⁴相憎，常在眷屬數作是說：「跋耆國人大如意足，有大威德，有大福祐，有大威神。我當斷滅跋耆人種，破壞跋耆，令跋耆人遭無量厄。」

Now on that occasion King Ajātasattu Vedehiputta of Magadha wished to wage war against the Vajjis.

He said thus: “As powerful and mighty as these Vajjis are, I will annihilate them, destroy them, bring calamity and disaster upon them.”

於是，摩竭陀王未生怨鞞陀提子聞世尊遊王舍城，在鷲巖山中，便告大臣雨勢⁶⁵曰：「我聞沙門瞿曇遊王舍城，在鷲巖山中。」

雨勢！汝往至沙門瞿曇所，汝持我名，問訊聖體安快無病、氣力如常耶？當作是語：『瞿曇！摩竭陀王未生怨鞞陀提子問訊聖體安快無病、氣力如常耶？』

瞿曇！摩竭陀*王未生怨鞞陀提子與跋耆相憎，常在眷屬數作是說：「跋耆國人大如意足，有大威德，有大福祐，有大威神。我當斷滅跋耆人種，破壞跋耆，令跋耆人遭無量厄。」沙門瞿曇當何所說？』

雨勢！若沙門瞿曇有所說者，汝善受持。所以者何？如是之人終不妄說。」

Then King Ajātasattu addressed the chief minister of Magadha, the brahmin Vassakāra: “Come, Brahmin, go to the Blessed One and in my name pay homage to him with your head at his feet. Inquire whether he is fit and healthy, agile and strong, and feeling at ease.

Say: 'Bhante, King Ajātasattu Vedehiputta of Magadha pays homage to the Blessed One with his head at your feet. He inquires whether you are fit and healthy, agile and strong, and feeling at ease.'

⁶¹ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1010-1013.

⁶² 陀＝他【聖】*。(大正1，648d，n.19)

⁶³ 未生怨鞞陀提子～Ajātasattu Vedehiputta。(大正1，648d，n.20)

⁶⁴ (1) 跋耆～Vajji。(大正1，648d，n.21)

(2) 《佛光阿含藏·中阿含(三)》，p.1211，n.6：跋耆(Vajji)(巴)，又做跋祇、跋闍，古印度十六大國之一，亦為住於中印度北部之種族名。

⁶⁵ (1) 雨勢～Vassakāra。(大正1，648d，n.22)

(2) 《佛光阿含藏·中阿含(三)》，p.1211，n.7：雨勢(Vassakāra)(巴)，又作雨舍、禹舍，摩竭陀國首相，婆羅門種姓。

Then say thus: 'Bhante, King Ajātasattu wishes to wage war against the Vajjis. He says thus: "As powerful and mighty as these Vajjis are, I will annihilate them, destroy them, bring calamity and disaster upon them.'

Learn well how the Blessed One answers you and report it to me, for Tathagatas do not speak falsely."

（二）雨勢問佛，釋尊說跋耆人奉行七不衰法則必勝

1、總說

大臣雨勢受王教已，乘最好乘，與五百乘俱出王舍城，即便往詣鷲巖山中；登鷲巖山，下車步進，往詣佛所，便與世尊共相問訊，却坐一面，白曰：「瞿曇！摩竭陀王未生怨鞞陀提子問訊聖體安快無病、氣力如常耶？」

瞿曇！摩竭陀王未生怨鞞陀提子與跋耆相憎，常在眷屬數作是說：『跋耆國人大如意足，有大威德，有大福祐，有大威神。我當斷滅跋耆人種，破壞跋耆，令跋耆人遭無量厄。』沙門瞿曇當何所說？」

世尊聞已，告曰：「雨勢！我昔曾遊於跋耆國，彼國⁶⁶有寺名遮憇邏⁶⁷。

雨勢！爾時我為跋耆國人說七不衰法⁶⁸，跋耆國人則能受行七不衰法。

雨勢！若跋耆國人行七不衰法而不犯者，跋耆必勝，則為不衰。」

"Yes, sir," the brahmin Vassakāra replied.

Then he rose from his seat and went to the Blessed One. He exchanged greetings with the Blessed One, and when they had exchanged greetings and cordial talk, he sat down to one side and said: "Master Gotama, King Ajātasattu Vedehiputta of Magadha pays homage to the Blessed One with his head at your feet. He inquires whether you are fit and healthy, agile and strong, and feeling at ease.

Master Gotama, King Ajātasattu wishes to wage war against the Vajjis. He says thus: 'As powerful and mighty as these Vajjis are, I will annihilate them, destroy them, bring calamity and disaster upon them. "'

2、別明七不衰法

大臣雨勢白世尊曰：「沙門瞿曇略說此事，不廣分別，我等不能得解此義。願沙門瞿曇廣分別說，當令我等得知此義。」

⁶⁶ [國] — 【聖】。(大正 1, 648d, n.23)

⁶⁷ 遮憇邏~Sārandada.，憇=和【聖】，邏=羅【宋】【元】【明】【聖】。(大正 1, 648d, n.24)

⁶⁸ 《佛光阿含藏·中阿含(三)》，p.1213, n.2：「七不衰法」，巴利本作 satta-adhikaraṇa-pamathā(七滅諍)。

世尊告曰：「兩勢！諦聽，善思念之。我當為汝廣說此義。」

大臣兩勢受教而聽。

（1）數相集會，講議正事
是時，尊者阿難執拂侍佛。

Now on that occasion the Venerable Ānanda was standing behind the Blessed One fanning him. The Blessed One then addressed the Venerable Ānanda:

世尊迴顧問曰：「阿難！頗聞跋耆數數集會，多聚集耶？」

尊者⁶⁹阿難白⁷⁰曰：「世尊！我聞跋耆數數集會，多聚集也。」

世尊即告大臣兩勢：「若『彼跋耆數數集會、多聚集』者，跋耆必勝，則為不衰。」

(1) “Ānanda, have you heard whether the Vajjis are assembling often and holding frequent assemblies?”

“I have heard, Bhante, that they do so.”

“Ānanda, as long as the Vajjis assemble often and hold frequent assemblies, only growth is to be expected for them, not decline.”

（2）齊心合力，俱作眾事
世尊復問尊者阿難：「頗聞跋耆共俱集會，俱作跋耆事，共俱起耶？」

尊者阿難白曰：「世尊！我聞跋耆共俱集會，俱作跋耆事，共俱起也。」

世尊復告大臣兩勢：「若『彼跋耆共俱集會，俱作跋耆事，共俱起』者，跋耆必勝，則為不衰。」

(2) “Have you heard, Ānanda, whether the Vajjis are assembling in harmony, adjourning their meetings in harmony, and conducting the affairs of the Vajjis in harmony?”

“I have heard, Bhante, that they do so.”

“Ānanda, as long as the Vajjis assemble in harmony, adjourn in harmony, and conduct the affairs of the Vajjis in harmony, only growth is to be expected for them, not decline.”

（3）未設者不妄加；已設者不改易

⁶⁹ 〔阿難執拂侍……尊者〕二十八字—【聖】。(大正1, 648d, n.25)

⁷⁰ 白=句【聖】。(大正1, 648d, n.26)

世尊復問尊者阿難：「頗聞跋耆未施設者不更施設，本所施設而不改易，舊跋耆法善奉行耶？」

尊者阿難白曰：「世尊！我聞跋耆未施設者不更施設，本所施設而不改易，舊跋耆法善奉行也。」

世尊復告大臣兩勢：「若『彼跋耆未施設者不更施設，本所施設而不改易，舊跋耆法善奉行』者，跋耆必勝，則為不衰。」

(3) “Have you heard, Ānanda, whether the Vajjis do not decree anything that has not been decreed and do not abolish anything that has already been decreed, but undertake and follow the ancient Vajji principles as they have been decreed?”

“I have heard, Bhante, that they do so.”

“Ānanda, as long as the Vajjis do not decree anything that has not been decreed or abolish anything that has already been decreed but undertake and follow the ancient Vajji principles as they have been decreed, only growth is to be expected for them, not decline.”

(4) 不以勢力侵犯他女

世尊復問尊者阿難：「頗聞跋耆不以力勢而犯他婦、他童女耶？」

尊者阿難白曰：「世尊！我聞跋耆不以力勢而犯他婦、他童女也。」

世尊復告大臣兩勢：「若『彼跋耆不以力勢而犯他婦、他童女』者，跋耆必勝，則為不衰。」

(5) “Have you heard, Ānanda, whether the Vajjis do not abduct women and girls from their families and force them to live with them?”

“I have heard, Bhante, that they don’t.”

“Ānanda, as long as the Vajjis do not abduct women and girls from their families and force them to live with them, only growth is to be expected for them, not decline.”

(5) 敬奉供養上尊名德⁷¹

世尊復問尊者阿難：「頗聞跋耆有名德尊重者，跋耆悉共宗敬、恭奉、供養，於彼聞教則受耶？」

尊者阿難白曰：「世尊！我聞跋耆有名德尊重者，跋耆悉共宗敬、恭奉、供養，於彼聞教則受。」

⁷¹ 《中阿含·22經》卷5「成就戒經」提到：長老比丘具五法者〔修習禁戒、廣學多聞、得四增上心、修行智慧、漏盡解脫〕則為諸梵行者愛重；若無比五法，則唯以老耄受人愛敬。（詳見：大正1，450b5-c11）

世尊復告大臣兩勢：「若『彼跋耆有名德尊重者⁷²，跋耆悉共宗敬、恭奉、供養。於彼聞教則受』者，跋耆必勝，則為不衰。」

(4) “Have you heard, Ānanda, whether the Vajjis honor, respect, esteem, and venerate the Vajji elders and think they should be heeded?”

“I have heard, Bhante, that they do so.”

“Ānanda, as long as the Vajjis honor, respect, esteem, and venerate the Vajji elders and think they should be heeded, only growth is to be expected for them, not decline.”

(6) 修築塔寺，禮事不廢

世尊復問尊者阿難：「頗聞跋耆所有舊寺⁷³，跋耆悉共修飾、遵奉、供養、禮事，本之所施常作不廢、本之所為不減損耶？」

尊者阿難白曰：「世尊！我聞跋耆所有舊寺，跋耆悉共修飾、遵奉、供養、禮事，本之所施常作不廢、本之所為不減損也。」

世尊復告大臣兩勢：「若『彼跋耆所有舊寺，跋耆悉共修飾、遵奉、供養、禮事，本之所施常作不廢、本之所為不減損』者，跋耆必勝，則為不衰。」

(6) “Have you heard, Ānanda, whether the Vajjis honor, respect, esteem, and venerate their traditional shrines, both those within [the city] and those outside, and do not neglect the righteous oblations as given and done to them in the past?”

“I have heard, Bhante, that they do so.”

“Ānanda, as long as the Vajjis honor, respect, esteem, and venerate their traditional shrines both those within [the city] and those outside, and do not neglect the righteous oblations as given and done to them in the past, only growth is to be expected for them, not decline.”

(7) 於阿羅漢敬樂奉養

世尊復問尊者阿難：「頗聞跋耆悉共擁護諸阿羅訶，極大愛敬；常願未來阿羅訶者而欲令來，既已來者樂恒久住；常使不乏衣被、飲食、床榻、湯藥、諸生活具耶？」

尊者阿難白曰：「世尊！我聞跋耆悉共擁護諸阿羅訶，極大愛敬；常願未來阿

⁷² [者] — 【元】【明】【聖】。(大正 1, 649d, n.1)

⁷³ (1) 《佛光阿含藏·中阿含(三)》，p.1215, n.2：「寺」，巴利本作 *cetiya*，音譯為支提、制多，意譯為塔、塔廟。

(2) 另可參見印順導師《初期大乘佛教之起源與開展》〈第二章·第一節·第二項：舍利·馱都·塔·支提〉(p.49-52)。

羅訶者而欲令來，既已來者樂恒久住；常使不乏衣被、飲食、床榻、湯藥、諸生活具。」

世尊復告大臣雨勢：「若『彼跋耆悉共擁護諸阿羅訶，極大愛敬；常願未來阿羅訶者而欲令來，既已來者樂恒久住；常使不乏衣被、飲食、床榻、湯藥、諸生活具』者，跋耆必勝，則為不衰。」

(7) “Have you heard, Ānanda, whether the Vajjis provide righteous protection, shelter, and guard for arahants [with the intention]: 'How can those arahants who have not yet come here come to our realm, and how can those arahants who have already come dwell at ease here?’”

“I have heard, Bhante, that they do so.”

“Ānanda, as long as the Vajjis provide righteous protection, shelter, and guard for arahants [with the intention]: 'How can those arahants who have not yet come here come to our realm, and how can those arahants who have already come dwell at ease here?' only growth is to be expected for them, not decline.”

3、結

「雨勢！跋耆行此七不衰法。諸受持此七不衰法者，跋耆必勝，則為不衰。」

Then the Blessed One addressed the brahmin Vassakāra, the chief minister of Magadha: “On one occasion, Brahmin, I was dwelling at Vesali at the Sarandada Shrine. There I taught the Vajjis these seven principles of non-decline. As long as these seven principles of non-decline continue among the Vajjis, and the Vajjis are seen [established] in them, only growth is to be expected for them, not decline.”

（三）雨勢受教，作禮還歸

於是，大臣雨勢即從坐起，偏袒著衣，叉手向佛，白曰：「瞿曇！設彼跋耆成就⁷⁴不衰法者，摩竭陀王未生怨鞞陀提子不能伏彼，況復具七不衰法耶？瞿曇！我國事多，請退還歸。」

世尊報曰：「欲去隨意。」

於是，大臣雨勢聞佛所說，則善受持，起繞世尊三匝而去。

When this was said, the brahmin Vassakāra said this to the Blessed One: “If, Master Gotama, the Vajjis were to observe even one among these principles of non-decline, only growth would be expected for them, not decline. What can be said if they observe all seven? King Ajātasattu Vedehiputta of Magadha, Master Gotama, cannot take the Vajjis by war, except through treachery or internal dissension. And now, Master Gotama, we must be going. We are

⁷⁴ 一=七【明】。(大正1, 649d, n.2)

busy and have much to do.”

“You may go, Brahmin, at your own convenience.”

Then the brahmin Vassakāra, the chief minister of Magadha, having delighted and rejoiced in the Blessed One's words, rose from his seat and left.

二、佛為眾說七種七不衰法及六慰法，能令法不衰，乃至得涅槃

（一）集眾

大臣兩勢去後不久；於是，世尊迴顧告曰：「阿難！若有比丘依鷲巖山處處住者，宣令一切盡集講堂；一切集已，便來白我。」

尊者阿難即受佛教：「唯！然！世尊！」

是時，尊者阿難便行宣令：「若有比丘依鷲巖山處處住者，今令一切盡集講堂。」

一切集已，還詣佛所，稽首作禮，却住一面，白曰：「世尊！我已宣令：『若有比丘依鷲巖山處處住者，悉令一切盡集講堂。』今皆已集，唯願世尊自知其時。」

No. 7/23 Non-Dcline (1)⁷⁵

THUS HAVE I HEARD. On one occasion the Blessed One was dwelling at Rājagaha on Mount Vulture Peak. There the Blessed One addressed the bhikkhus: “Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak.”

（二）說法

1、七種七不衰法之義

於是，世尊將尊者阿難往詣講堂，於比丘眾前敷座而坐，告諸比丘：「今為汝說七不衰法；汝等諦聽，善思念之。」

時，諸比丘白曰：「唯！然！」

“Yes, Bhante,” those bhikkhus replied.

（1）第一種的「七不衰法」——七教：^[1]集會誦經道～^[7]護諸梵行者
佛言：「云何為七？」

The Blessed One said this: “And what, bhikkhus, are the seven principles of non-decline?”

^[1]若『比丘數數集會，多聚集』者，比丘必勝，則法不衰。

(1) As long as the bhikkhus assemble often and hold frequent assemblies, only growth is to be expected for them, not decline.

⁷⁵ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1013-1014.

[2]若『比丘共齊集會，俱作眾事，共俱起』者，比丘必勝，則法不衰。

(2) As long as the bhikkhus assemble in harmony, adjourn in harmony, and conduct the affairs of the Saṅgha in harmony, only growth is to be expected for them, not decline.

[3]若『比丘未施設事不更施設；本所施設而不改易，我所說戒善奉行』者，比丘必勝，則法不衰。

(3) As long as the bhikkhus do not decree anything that has not been decreed or abolish anything that has already been decreed, but undertake and follow the training rules as they have been decreed, only growth is to be expected for them, not decline.

[4]若『比丘此未來有、愛喜欲共俱、愛樂彼彼⁷⁶有起不隨』⁷⁷者，比丘必勝，則法不衰。

(5) As long as the bhikkhus do not come under the control of arisen craving that leads to renewed existence, only growth is to be expected for them, not decline.

[5]若『比丘，有長老上尊俱學梵行，比丘悉共宗敬、恭奉、供養，於彼聞教則受』者，比丘必勝，則法不衰。

(4) As long as the bhikkhus honor, respect, esteem, and venerate those bhikkhus who are elders, of long standing, long gone forth, fathers and guides of the Saṅgha, and think they should be heeded, only growth is to be expected for them, not decline.

[6]若『比丘，有無事處，山林高巖，閑居靜處，寂無音聲，遠離，無惡，無有人民，隨順宴⁷⁸坐，樂住不離』者，比丘必勝，則法不衰。

(6) As long as the bhikkhus are intention forest lodgings, only growth is to be expected for them, not decline.

⁷⁶ [彼]－【聖】。(大正 1，649d，n.4)

⁷⁷ (1)此三即「集聖諦」，乃「後有愛」、「喜貪俱行愛」、「彼彼喜樂愛」之異譯。

後有愛	喜貪俱行愛	彼彼喜樂愛
希求後有	於已得境界，喜著俱行愛	於未得境界，希求和合俱行愛

可參見：《瑜伽師地論》卷 27(大正 30，434c13-15)，卷 27(大正 30，435b12-19)，卷 67(大正 30，673a1-28)，卷 86(大正 30，782a5-27)，卷 87(大正 30，788c27-29)等。

(2)《佛光阿含藏·中阿含(三)》，p.1217，n.5：「若比丘此未來有愛喜……不隨者」，巴利本作 yāvakīvaṅ ca.....bhikkhū uppanāya tanhāya ponobhavikāya na vasaṃ gacchanti 其意為：如果諸比丘不被〔會〕生起後有之渴愛所支配之間。《根本說一切有部毘奈耶雜事》卷第 35(大正 24，383b)作：「汝等苾芻所有愛著與貪俱生喜願未來，諸有相續由此輪轉。此若除者……。」

⁷⁸ 宴＝燕【聖】。(大正 1，649d，n.5)

[7]若『比丘，悉共擁護諸梵行者，至重愛敬；常願未來諸梵行者而欲令來，既已來者樂恒久住；常使不乏衣被、飲食、床榻、湯藥、諸生活具』者，比丘必勝，則法不衰。

(7) As long as the bhikkhus each individually establish mindfulness [with the intention]: 'How can well-behaved fellow monks who have not yet come here come, and how can well-behaved fellow monks who are already here dwell at ease?' only growth is to be expected for them, not decline.

結 若比丘行此七不衰法；受持不犯者，比丘必勝，則法不衰。」

Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline.”

(2) 第二種的「七不衰法」——七敬：^[1]敬師～^[7]敬定

於是，世尊復告諸比丘曰：「我為汝等更說七不衰法；汝等諦聽，善思念之。」

時，諸比丘白曰：「唯！然！」

佛言：「云何為七？」

若^[1]『比丘尊師，恭敬、極重供養、奉事』者，比丘必勝，則法不衰。

若『比丘，^[2]法、^[3]眾、^[4]戒、^[5]不放逸、^[6]供給、^[7]定，恭敬、極重供養、奉事』者，比丘必勝，則法不衰。

若比丘行此七不衰法、受持不犯者，比丘必勝，則法不衰。」⁷⁹

(3) 第三種的「七不衰法」——七不行：^[1]不營俗務～^[7]未證最勝決不暫捨

世尊復告諸比丘曰：「我為汝等更說七不衰法；汝等諦聽，善思念之。」

時⁸⁰。諸比丘白曰：「唯！然！」

佛言：「云何為七？」

No. 7/24 Non-Decline (2)⁸¹

“Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak.”

⁷⁹ 《雜阿含·905經》卷32提到：有五因緣，令如來法律不退沒——佛弟子於^[1]大師所、^[2]法、^[3]學、^[4]隨順教、^[5]諸梵行大師所稱歎者，恭敬、尊重、下意供養，依止而住，依止而住。（詳見：大正2，226c13-29）

⁸⁰ 時＝持【聖】。（大正1，649d，n.6）

⁸¹ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1014-1015.

“Yes, Bhante,” those bhikkhus replied.

The Blessed One said this: “And what, bhikkhus, are the seven principles of non-decline?”

- 若^[1]『比丘不行於業，不樂於業，不習業』者，比丘必勝，則法不衰。
[2]『不行譁說，不樂譁說，不習譁說』者；
[3]『不行聚會，不樂聚會，不習聚會』者；
[4]『不行雜合，不樂雜合，不習雜合』者，
[5]『不行睡眠，不樂睡眠，不習睡眠』者，
[6]『不為利、不為譽、不為他人行梵行』者，
[7]『不為暫爾，不為德勝，於其中間捨方便，令德勝』者，比丘必勝，則法不衰。

- (1) As long as the bhikkhus do not delight in work, do not take delight in work, are not devoted to delight in work, only growth is to be expected for them, not decline.
- (2) As long as the bhikkhus do not delight in talk
- (3) do not delight in sleep
- (4) do not delight in company
- (5) do not have evil desires and come under the control of evil desires
- (6) do not associate with bad friends, bad companions, bad comrades
- (7) do not come to a stop midway [in their development] on account of some minor achievement of distinction, only growth is to be expected for them, not decline.

☐ 若比丘行此七不衰法、受持不犯者，比丘必勝，則法不衰。」

Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline.”

（4）第四種的「七不衰法」—七財：^[1]信財～^[7]慧財
世尊復告諸比丘曰：「我為汝等更說七不衰法；汝等諦聽，善思念之。」

時。諸比丘白曰：「唯！然！」

佛言：「云何為七？」

No. 7/25 Non-Decline (3)⁸²

“Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak.”

“Yes, Bhante,” those bhikkhus replied.

⁸² *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1015.

The Blessed One said this: “And what, bhikkhus, are the seven principles of non-decline?”

若『比丘^[1]成就信財；^[2]戒財，^[3]慚財，^[4]愧財，^[5]博聞財，^[6]施財；^[7]成就慧財』者，比丘必勝，則法不衰。

- (1) As long as the bhikkhus are endowed with faith, only growth is to be expected for them, not decline.
- (2) As long as they have a sense of moral shame
- (3) have moral dread
- (4) are learned
- (5) are energetic
- (6) are mindful
- (7) are wise, only growth is to be expected for them, not decline.

☐ 若比丘行此七不衰法、受持不犯者，比丘必勝，則法不衰。」

Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline.”

(5) 第五種的「七不衰法」—七力：^[1]信力～^[7]慧力
世尊復告諸比丘曰：「我為汝等更說七不衰法；汝等諦聽，善思念之。」

時。諸比丘白曰：「唯！然！」

佛言：「云何為七？
若『比丘^[1]成就信力；^[2]精進力，^[3]慚力，^[4]愧力，^[5]念力，^[6]定力；^[7]成就慧力』者，比丘必勝，則法不衰。

☐ 若比丘行此七不衰法、受持不犯者，比丘必勝，則法不衰。」

(6) 第六種的「七不衰法」—七覺支：^[1]念覺支～^[7]捨覺支
世尊復告諸比丘曰：「我為汝等更說七不衰法；汝等諦聽，善思念之。」

時。諸比丘白曰：「唯！然！」

佛言：「云何為七？」

No. 7/26 Non-Decline (4)⁸³

“Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will

⁸³ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1015-1016.

speak.”

“Yes, Bhante,” those bhikkhus replied.

The Blessed One said this: “And what, bhikkhus, are the seven principles of non-decline?”

若『比丘^[1]修念覺支，依捨離、依無欲、依滅盡，趣向出要；^[2]擇法，^[3]精進，^[4]喜，^[5]息，^[6]定；^[7]修捨覺支，依捨離、依無欲、依滅盡，趣向出要⁸⁴』者，比丘必勝，則法不衰。

- (1) As long as the bhikkhus develop the enlightenment factor of mindfulness, only growth is to be expected for them, not decline.
- (2) As long as they develop the enlightenment factor of discrimination of phenomena
- (3) the enlightenment factor of energy
- (4) the enlightenment factor of rapture
- (5) the enlightenment factor of tranquility
- (6) the enlightenment factor of concentration
- (7) the enlightenment factor of equanimity, only growth is to be expected for them, not decline.

結 若比丘行此七不衰法、受持不犯者，比丘必勝，則法不衰。」

Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline.”

(7) 第七種的「七不衰法」——七滅諍法：^[1]現前毘尼～^[7]草覆地毘尼
世尊復告諸比丘曰：「我為汝等更說七不衰法；汝等諦聽，善思念之。」

時。諸比丘白曰：「唯！然！」

佛言：「云何為七？」

若『比丘^[1]應與面前律與面前律；^[2]應與憶律與憶律；^[3]應與不癡律與不癡律；^[4]應與自發露與自發露；^[5]應與居與居；^[6]應與展轉與展轉；^[7]眾中起諍，當以如棄糞掃止諍法止之』⁸⁵者，比丘必勝，則法不衰。

⁸⁴ 要+ (法)【宋】【元】【明】。(大正 1, 650d, n.3)

⁸⁵ 《佛光阿含藏·中阿含(三)》，p.1221, n.5：「應與面前律……以如棄糞掃」，參閱《中阿含》第 196 經《周那經》(大正 1, 754a) 作：「有七止諍：一者應與面前止諍律，二者應與憶止諍律，三者應與不癡止諍律，四者應與自發露止諍律，五者應與君止諍律，六者應與展轉止諍律，七者應與如棄糞掃止諍律。」《周那經》之巴利本相對經(M. vol. 2, p. 247)作：應與現前毘奈耶，應與憶念毘奈耶，應與不癡毘奈耶，令作自言、多數決、求彼罪，如以草掩覆〔糞〕。

☐ 若比丘行此七不衰法、受持不犯者，比丘必勝，則法不衰。」

No. 7/27 Non-Dedline (5) ⁸⁶

“Bhikkhus, I will teach you seven principles of non-decline. Listen and attend closely. I will speak.”

“Yes, Bhante,” those bhikkhus replied.

The Blessed One said this: “And what, bhikkhus, are the seven principles of non-decline?”

- (1) As long as the bhikkhus develop the perception of impermanence, only growth is to be expected for them, not decline.
- (2) As long as they develop the perception of non-self
- (3) the perception of unattractiveness
- (4) the perception of danger
- (5) the perception of abandoning
- (6) the perception of dispassion
- (7) the perception of cessation, only growth is to be expected for them, not decline.

“Bhikkhus, as long as these seven principles of non-decline continue among the bhikkhus, and the bhikkhus are seen [established] in them, only growth is to be expected for them, not decline.”

2、六慰法—六和敬

世尊復告諸比丘曰：「今為汝等說六慰勞法；汝等諦聽，善思念之。」

時。諸比丘白曰：「唯！然！」

佛言：「云何為六？」

No. 6/11 Cordiality (1) ⁸⁷

Bhikkhus, there are these six principles of cordiality. What six?

No. 6/12 Cordiality (2) ⁸⁸

Bhikkhus, there are these six principles of cordiality that create affection and respect and conduce to cohesiveness, non-dispute, concord, and unity. What six?

^[1]以慈身業向諸梵行——是慰勞法，愛法、樂法，令愛、令重，令奉、令敬，令修、令攝，得沙門、得⁸⁹一心、得精進、得涅槃。

⁸⁶ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1016.

⁸⁷ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.865-866.

⁸⁸ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.866-867.

⁸⁹ [得] — 【聖】。(大正 1, 650d, n.4)

如是^[2]慈口業、^[3]慈意業。

(11-1) Here, a bhikkhu maintains bodily acts of loving-kindness toward his fellow monks both openly and privately. This is a principle of cordiality.

(12-1) Here, a bhikkhu maintains bodily acts of loving-kindness toward his fellow monks both openly and privately. This is a principle of cordiality that creates affection and respect and conduces to cohesiveness, non-dispute, concord, and unity.

(12-2) Again, a bhikkhu maintains verbal acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect.....

(12-3) Again, a bhikkhu maintains mental acts of loving-kindness toward his fellow monks both openly and privately. This, too, is a principle of cordiality that creates affection and respect.....

^[4]若有法利，如法得利；自所飯食，至在鉢中。如是利分，布施諸梵行⁹⁰——是慰勞法，愛法、樂法，令愛、令重，令奉、令敬，令修、令攝，得沙門、得一心、得精進、得涅槃。

(12-4) Again, a bhikkhu shares without reservation any righteous gains that have been righteously obtained, including even the contents of his alms bowl, and uses such things in common with his virtuous fellow monks. This, too, is a principle of cordiality that creates affection and respect.....

^[5]若有戒不缺、不穿、無穢、無黑，⁹¹如地不隨他，⁹²聖所稱譽，具善受持。如是戒分，布施諸梵行⁹³——是慰勞法，愛法、樂法，令愛、令重，令奉、令敬，令修、令攝，得沙門、得一心、得精進、得涅槃。

⁹⁰ 《佛光阿含藏·中阿含(三)》，p.1221，n.7：「若有法利，……梵行」，巴利本(D. vol. 2, p. 80)作：凡是持法之諸比丘，依法所得之利乃至鉢所含之量，亦如諸所得，〔分配給〕諸持戒者、諸同梵行者，而成為〔與他們〕無差別受用者、共同受用者。

⁹¹ 《大智度論》卷 22(大正 25，226a1-22)：

◎無諸瑕隙 (agarhitāni)，名為「清淨戒」。

◎云何名「不缺戒」？五眾戒 (pañcaśīla) 中除四重戒；犯諸餘重者是名「缺」(khaṇḍa)；犯餘罪 (āpatti) 是為「破」(chidra)。

復次，身罪 (kāyikāpatti) 名「缺」；口罪 (vācīkāpatti) 名「破」。

復次，大罪名「缺」；小罪名「破」。

◎善心 (kuśalcitta) 迴向涅槃，不令結使 (saṃyojana)、種種惡學觀得入，是名「不穿」(asābala)。為涅槃、為世間，向二處，是名為「雜」(kalmāṣa)。

◎隨戒不隨外緣 (bāhyapratyaya)，如自在人無所繫屬，持是淨戒，不為愛結所拘，是為「自在戒」。

(12-5) Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks virtuous behavior that is unbroken, flawless, unblemished, unblotched, freeing, praised by the wise, ungrasped, leading to concentration. This, too, is a principle of cordiality that creates affection and respect.....

[6]若有見，是聖出要，明了深達，能正盡苦。如是見分，布施諸梵行⁹⁴——是慰勞法，愛法、樂法，令愛、令重，令奉、令敬，令修、令攝，得沙門、得一心、得精進、得涅槃。

我向所言六慰勞法者，因此故說。」

(12-6) Again, a bhikkhu dwells both openly and privately possessing in common with his fellow monks a view that is noble and emancipating, which leads out, for one who acts upon it, to the complete destruction of suffering. This, too, is a principle of cordiality that creates affection and respect.....

參、流通分

佛說如是。彼諸比丘聞佛所說，歡喜奉行。

These, bhikkhus, are the six principles of cordiality that create affection and respect and conduce to cohesiveness, to non-dispute, to concord, and to unity.

◎於戒不生愛(rāga)、慢(māna)等諸結使，知戒實相(bhūtalakṣaṇa)，亦不取是戒(śīlanimittā ninodgrhṇāti)。若取是戒，譬如人在囹圄，桎梏所拘，雖得蒙赦，而復為金鎖所繫。人為恩愛煩惱所繫，如在牢獄；雖得出家，愛著禁戒，如著金鎖。行者若知戒是無漏因緣(anāsravahetupratyaya)而不生著，是則解脫，無所繫縛，是名「不著戒」。

◎諸佛、菩薩、辟支佛及聲聞所讚戒，若行是戒，用是戒，是名「智所讚戒」。外道戒(tīrthikaśīla)者，牛戒(gośīla)、鹿戒(mṛgaśīla)、狗戒(kukkuraśīla)，羅剎鬼戒(rākṣasaśīla)，啞戒(mūśkaśīla)、聾戒(badhiraśīla)，如是等戒，智所不讚，唐苦無善報。

復次，「智所讚」者，於三種戒中，無漏戒(anāsravaśīla)不破不壞，依此戒得實智慧，是「聖所讚戒」。無漏戒有三種：如佛說正語、正業、正命。是三業義，如八聖道中說，是中應廣說。」

⁹² (1)《佛光阿含藏·中阿含(三)》，p.1223，n.1：「如地不隨他」，巴利本作 bhujissāni(自由者)。按：覺音著、葉均譯《清淨道論》(底本頁碼 p.222)：「他們的戒，因脫離了愛等的支配而成自由的狀態，故為『自在』。」

(2)《中阿含·128 經》卷 30〈小品〉「優婆塞經」〔～A. V. 179. Gihī.〕：「復次，舍梨子！白衣聖弟子自念尸賴(sīla)，此尸賴不缺、不穿、無穢、無濁，住如地不虛妄，聖所稱譽。」(大正 1，617a5-7)

⁹³ 《佛光阿含藏·中阿含(三)》，p.1223，n.2：「如是戒分，布施諸梵行」，巴利本作 tathārūpesu sīlesu sīla-sāmañña-gatā viharissanti sabrahmacārīhi āvi c'eva raho ca(若於如此諸戒，與諸同梵行者或明或暗中同樣平等持〔此〕戒而住。)

⁹⁴ 《佛光阿含藏·中阿含(三)》，p.1223，n.3：「若有見是聖出要，……布施諸梵行」，巴利本(D. vol. 2, p. 80)作：yā' yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā-dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhi-sāmañña-gatā viharissanti sabrahmacārīhi āvī c'evā raho ca(若有見是聖出要，導其行者至真正的苦盡，若能於如此見，與諸同梵行者，或明或暗中，同樣具有此見而住。)

己、七滅諍法

出處：《中阿含》第 196 經〈周那經〉
*Corresponded to : MAJJHIMA NIKĀYA no.104*⁹⁵

壹、序分

我聞如是：一時，佛遊跋耆⁹⁶，在舍彌村⁹⁷。

1. THUS HAVE I HEARD. On one occasion the Blessed One was living in the Sakyan country at Sāmagāma.

貳、正宗分

一、尼捷親子命終後，弟子相互共諍，遭到諸在家弟子的評論、厭棄

爾時，沙彌周那於彼波和⁹⁸中而受夏坐，彼波和中有一尼捷⁹⁹，名曰親子¹⁰⁰，在彼命終。

終後不久，尼捷親子諸弟子等各各破壞，不共¹⁰¹和合，各說破壞，不和合事，鬪訟相縛，相憎共諍：「

- 1) 我知此法，汝不知也。
- 2) 汝知何法，如我所知？
- 3) 我齊整，汝不齊整。
- 4) 我相應，汝不相應。
- 5) 應說前而說後，應說後而說前¹⁰²。
- 6) 我勝，汝¹⁰³不如。
- 7) 我問汝事，汝不能答。
- 8) 我已伏汝，當復更問。若汝動者，我重縛汝。」

更互憍傲，但求勝說，而無訶者。

⁹⁵ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.853-860.

⁹⁶ 《佛光阿含藏·中阿含(四)》p. 1771, n.5: 跋耆(Vajjī)(巴), 巴利本作 Sakkesu(釋羈瘦)。《息諍因緣經》(大正 1, 904c) 作「舍摩迦子聚落。」

⁹⁷ 舍彌~Sāma. (大正 1, 752d, n.16)

⁹⁸ 波和~Pāvā. (大正 1, 752d, n.17)

⁹⁹ 尼捷~Nigaṇṭha. (大正 1, 752d, n.18)

¹⁰⁰ (1) 親子~Nātaputta. (大正 1, 752d, n.19)

(2) 《佛光阿含藏·中阿含(四)》，p. 1771, n.8: 尼捷親子(Nigaṇṭha nātaputta)(巴), 即為尼乾陀若提子，係若提族出身之尼乾陀外道，佛陀時代耆那教之中興祖師。為六師外道之一，修裸形塗灰等離繫之苦行。

¹⁰¹ 共+(相)【宋】【元】【明】(大正 1, 752d, n.20)

¹⁰² 《佛光阿含藏·中阿含(四)》，p.1772, n.2: 「應說前而說後，應說後而說前」，《息諍因緣經》(大正 1, 904c) 作：「汝諸所說，前言縱是，後言即非；後言或是，前言即非。」

¹⁰³ 汝+(汝)【元】【明】*(大正 1, 752d, n.21)

尼捷親子若有在家白衣弟子，彼皆厭患此尼捷親子諸弟子等。所以者何？以其所說惡法、律故，非是出要，不趣正覺，亦非善逝之所說也，崩壞無柱¹⁰⁴，無所依怙。彼所尊師，亦非如來、無所著、等正覺也。

2. Now on that occasion the Nigaṇṭha Nātāputta had just died at Pāvā. On his death the Nigaṇṭhas divided, split into two; and they had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers: “

- 1) You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline.
- 2) How could you understand this Dhamma and Discipline?
- 3) Your way is wrong. My way is right.
- 4) I am consistent. You are inconsistent.
- 5) What should have been said first you said last. What should have been said last you said first.
- 6) What you had so carefully thought up has been turned inside out.
- 7) Your assertion has been shown up.
- 8) You are refuted. Go and learn better, or disentangle yourself if you can!”

It seemed as if there were nothing but slaughter among the Nigantha Nātāputta’s pupils.

And his white-clothed lay disciples were disgusted, dismayed, and disappointed with the Nigantha Nātāputta’s pupils, as they were with his badly proclaimed and badly expounded Dhamma and Discipline, which was unemancipating, uncondusive to peace, expounded by one not fully enlightened, and was now with its shrine broken, left without a refuge.

二、沙彌周那把結夏所見聞的事情告訴尊者阿難

於是，沙彌周那¹⁰⁵受夏坐訖，過三月已，補治衣竟，攝衣持鉢，往舍彌村，[往>住]舍彌村北尸攝和林。沙彌周那往詣尊者阿難所，到已禮足，卻坐一面。

尊者阿難問曰：「賢者周那！從何所來？何處夏坐？」

沙彌周那答曰：「尊者阿難！我從波和來，於波和中而受夏坐。尊者阿難！彼波和中有一尼捷，名曰親子，在彼命終。終後不久，尼捷親子諸弟子等各各破壞，不共和合，各說破壞，不和合事，鬪訟相縛，相憎共諍：『我知此法，汝不知也。汝知何法，如我所知？我齊整，汝不齊整。我相應，汝不相應。應說前而說後，應說後而說前。我勝，汝*不如。我問汝事，汝不能答；我已伏汝，當復更問。若汝動者，我重縛汝。』更互憍傲，但求勝說，而無訶者。」

尼捷親子若有在家白衣弟子，彼皆厭患此尼捷親子諸弟子等。所以者何？以其所說惡法、律故，非是出要，不趣正覺，亦非善逝之所說也，崩壞無住*，無所依怙。彼所尊師，亦非如來、無所著、等正覺也。」

¹⁰⁴ 柱=住【元】【明】*(大正1, 752d, n.22)

¹⁰⁵ 周那~Cunda. (大正1, 752d, n.23)

尊者阿難聞已，語曰：「賢者周那！得因此說，可往見佛，奉獻¹⁰⁶世尊。賢者周那！今¹⁰⁷共詣佛，具向世尊而說此事，儻¹⁰⁸能因此得從世尊聞異法也。」

3. Then the novice Cunda, who had spent the Rains at Pāvā, went to the venerable Ānanda, and after paying homage to him, he sat down at one side and told him what was taking place.

The venerable Ānanda then said to the novice Cunda: “Friend Cunda, this is news that should be told to the Blessed One. Come, let us approach the Blessed One and tell him this.”

“Yes, venerable sir,” the novice Cunda replied.

三、阿難與周那往見佛述外道諍事，阿難更明其憂

於是，尊者阿難與沙彌周那俱往詣佛，稽首佛足。尊者阿難卻住一面，沙彌周那卻坐一面。

尊者阿難白曰：「世尊！今日沙彌周那來詣我所，稽首我足，卻坐一面，我問曰：『賢者周那！從何所來？何處夏坐？』沙彌周那即答我曰：『尊者阿難！我從波和和來，於波和中而受夏坐。尊者阿難！彼波和中有一尼捷，名曰親子，在彼命終。終後不久，尼捷親子諸弟子等各各破壞，不共和合，各說破壞，不和合事，鬪訟相縛，相憎共諍：我知此法，汝不知也。汝知何法，如我所知？我齊整，汝不齊整。我相應，汝不相應。應說前而說後，應說後而說前。我勝，汝不如。我問汝事，汝不能答；我已伏汝，當復更問。若汝動者，我重縛汝，更互憍傲，但求勝說，而無訶者。尼捷親子若有在家白衣弟子，彼皆厭患此尼捷親子諸弟子等。所以者何？以其所說惡法、律故，非是出要，不趣正覺，亦非善逝之所說也，崩壞無住，無所依怙。彼所尊師，亦非如來、無所著、等正覺也。』

世尊！我聞此已，恐怖驚懼，舉身毛豎，莫令有比丘於世尊去後而在眾中起如是鬪諍。謂此鬪諍不益多人，多人有苦，非義非饒益，非安隱快樂，乃至天人生極苦患。

世尊！我見一比丘坐世尊前，至心敬重世尊，善護善逝。世尊！我見此已，便作是念：若令此比丘於世尊去後，而在眾中起如是鬪諍，謂此鬪諍不益多人，多人有苦，非義非饒益，非安隱快樂，乃至天人生極苦患。」

4. Then the venerable Ānanda and the novice Cunda went together to the Blessed One. After paying homage to him, they sat down at one side, and the venerable Ānanda said to the Blessed One: “This novice Cunda, venerable sir, says thus: ‘Venerable sir, the Nigantha Nātāputta has just died. On his death the Nigaṇṭhas divided, split into two ... and is now with its shrine broken, left without a refuge.’”

¹⁰⁶ 奉獻：1.進獻。2.指進獻的物品。3.進貢。（《漢語大詞典》第2冊，p.1507）

進獻：進呈；呈獻。（《漢語大詞典》第10冊，p.978）

¹⁰⁷ 今=令【聖】（大正1，753d，n.1）

¹⁰⁸ (1)儻=謙【聖】（大正1，753d，n.2）

(2)儻：5.或許，也許。（《漢語大詞典》第1冊，p.1742）

I thought, venerable sir: ‘Let no dispute arise in the Saṅgha when the Blessed One has gone. For such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.’

四、於六諍本應斷

（一）佛告阿難：比丘鬪諍，是因為道、道迹而非三學；若能施設六諍本，則應斷之可止諍

於是，世尊問曰：「阿難！汝見何等眾中有鬪諍者，謂此鬪諍不益多人，多人有苦，非義非饒益，非安隱快樂，乃至天人生極苦患耶？」

尊者阿難答曰：「世尊！謂有鬪諍，因增上戒、增上心、增上觀，於其眾中生而生者¹⁰⁹。世尊！謂此鬪諍不益多人，多人有苦，非義非饒益，非安隱快樂，乃至天人生極苦患。」

世尊告曰：「阿難！此鬪諍甚少，謂因增上戒、增上心、增上觀。阿難！若有鬪諍，因道因道迹¹¹⁰，於其眾中生而生者。阿難！謂此鬪諍不益多人，多人有苦，非義非饒益，非安隱快樂。阿難！汝見其中有二比丘，各各異意而起鬪諍：是法、是非法，是律、是非律，是犯、是非犯，或輕、或重，可悔、不可悔，可護、不可護，有餘、無餘¹¹¹，起、不起。阿難！於意云何？若我法聚¹¹²，自知自覺自作證，四念處、四正斷¹¹³、四如意足、五根、五力、七覺支、八支聖道。阿難！尼捷親子實非薩云若¹¹⁴，而自稱薩云若。阿難！若尼捷親子一切知、一切見者，彼為弟子施設六諍本¹¹⁵，謂可聞而止。」

5. “What do you think, Ānanda? These things that I have taught you after directly knowing them - that is, the four foundations of mindfulness, the four right kinds of striving, the four bases for spiritual power, the five faculties, the five powers, the seven enlightenment factors, the Noble Eightfold Path - do you see, Ānanda, even two bhikkhus who make differing assertions about these things?”

“No, venerable sir, I do not see even two bhikkhus who make differing assertions about these things. But, venerable sir, there are people who live deferential towards the Blessed One who might, when he has gone, create a dispute in the Saṅgha about livelihood and about the Patimokkha. Such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.”

¹⁰⁹ [者] — 【聖】(大正 1, 753d, n.3)

¹¹⁰ 迹 = 流【宋】，= 疏【聖】(大正 1, 753d, n.4)

¹¹¹ 《薩婆多部毘尼摩得勒伽》卷 5 (大正 23, 596 a23-25)：「云何有餘罪？後四篇：謂僧殘、波夜提、波羅提、提舍尼、突吉羅。云何無餘罪？謂初篇。」

¹¹² 四念處，參見《雜阿含經·611 經》卷 24 (大正 2, 171b26-28)；八支聖道，參見《雜阿含經·767 經》卷 28 (大正 2, 200b27-c1)

¹¹³ 斷 = 懃【聖】(大正 1, 753d, n.5)

¹¹⁴ 《佛光阿含藏·中阿含(四)》，p.1776, n.1：薩云若(Sabbaññu)(巴)，謂一切知者。

¹¹⁵ (1)參見《初期大乘佛教之起源與開展》(p. 254)

(2)《佛光阿含藏·中阿含(四)》，p.1776, n.2：六諍本(Cha Vivādamūlāni)(巴)，六諍根。

“A dispute about livelihood or about the Patimokkha would be trifling, Ānanda. But should a dispute arise in the Saṅgha about the path or the way, such a dispute would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.

（二）世尊為尊者阿難宣說六諍本法

於是，尊者阿難叉手向佛，白曰：「世尊！今正是時。善逝！今正是時。若世尊為諸比丘說六諍本者，諸比丘從世尊聞，當善受持。」

世尊告曰：「阿難！諦聽！善思念之，我當為汝具分別說。」

尊者阿難白曰：「唯然，當受教聽。」

佛言：「

阿難！或有一人⁽¹⁾瞋惱者結纏。阿難！謂人瞋惱者結纏，彼不敬師，不見法，不護戒。彼不敬師，不見法，不護戒已，便於眾中起如是諍，謂此鬪諍不益多人，多人有苦，非義非饒益，非安隱快樂，乃至天人生極苦患。

阿難！如是鬪諍，汝於內外見而不盡者，為斷此諍故，汝當速求方便，學極精勤，正念正智，忍莫令退。

阿難！猶人為火燒頭、燒衣，急求方便，救頭、救衣；如是鬪諍，汝於內外見而不盡者，為斷此諍故，汝當速求方便，學極精勤，正念正智，忍莫令退。

阿難！如是鬪諍，汝於內外見盡者，汝當重護彼心，常無放逸。欲止此諍故，如是此諍，汝斷根本。

阿難！猶人為火燒頭、燒衣，急求方便，救頭、救衣；如是鬪諍，汝於內外見盡者，汝當重護彼心，常無放逸。欲止此諍故，如是此諍，汝斷根本。

如是⁽²⁾不語結、⁽³⁾慳嫉、⁽⁴⁾諂誑、⁽⁵⁾無慚無愧、⁽⁶⁾惡欲邪見、惡性¹¹⁶不可制。¹¹⁷

阿難！若有一人惡欲、邪見、惡性不可制，彼不敬師，不見法，不護戒。彼不敬師，不見法，不護戒已，便於眾中起如是諍，謂此鬪諍不益多人，多人有苦，非義非饒益，非安隱快樂，乃至天人生極苦患。

阿難！如是鬪諍，汝於內外見而不盡者，為斷此諍故，汝當速求方便，學極精勤，正念正智，忍莫令退。

¹¹⁶ 性=姓【聖】*(大正1, 754d, n.1)

¹¹⁷ (1)《十誦律》卷50：「一者瞋恨不語、二者惡性欲害、三者貪嫉、四者諂曲、五者無慚愧、六者惡欲邪見，是名六諍本。」(大正23, 367a7-9)

(2)《中阿含經》卷23〈3 穢品〉：「如是諍訟：〔1〕恚恨瞋纏、〔2〕不語結、〔3〕慳嫉、〔4〕欺誑、〔5〕諛諂、〔6〕無慚無愧、〔7〕惡欲惡見。」(大正1, 574c19-20)

阿難！猶人為火燒頭、燒衣，急求方便，救頭、救衣；如是鬪諍，汝於內外見盡者，為斷此諍故，汝當速求方便，學極精勤，正念正智，忍莫令退。

阿難！如是鬪諍，汝於內外見盡者，汝當重護彼心，常無放逸。欲止此諍故，如是此諍，汝斷根本。

阿難！猶人為火燒頭、燒衣，急求方便，救頭、救衣；如是鬪諍，汝於內外見盡者，汝當重護彼心，常無放逸。欲止此諍故，如是此諍，汝斷根本。

6. “There are, Ānanda, these six roots of disputes. What six? Here, Ānanda, a bhikkhu is angry and revengeful.

Such a bhikkhu **dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Saṅgha, and he does not fulfil the training.** A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Saṅgha, and who does not fulfil the training, creates a dispute in the Saṅgha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.

Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practise in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future.

7-11. “Again, a bhikkhu is **contemptuous and domineering ... envious and avaricious ... deceitful and fraudulent ... has evil wishes and wrong view ... adheres to his own views,** holds on to them tenaciously, and relinquishes them with difficulty.

Such a bhikkhu dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Saṅgha, and he does not fulfil the training. A bhikkhu who dwells disrespectful and undeferential towards the Teacher, towards the Dhamma, and towards the Saṅgha, and who does not fulfil the training, creates a dispute in the Saṅgha, which would be for the harm and unhappiness of many, for the loss, harm, and suffering of gods and humans.

Now if you see any such root of dispute either in yourselves or externally, you should strive to abandon that same evil root of dispute. And if you do not see any such root of dispute either in yourselves or externally, you should practise in such a way that that same evil root of dispute does not erupt in the future. Thus there is the abandoning of that evil root of dispute; thus there is the non-eruption of that evil root of dispute in the future. These are the six roots of dispute.

12. “Ānanda, there are these four kinds of litigation. What four? Litigation because of a

dispute, litigation because of an accusation, litigation because of an offence, and litigation concerning proceedings. These are the four kinds of litigation.

五、世尊為阿難宣說七止諍

復次，阿難！有七止諍¹¹⁸：一者、應與面前止諍律¹¹⁹，二者、應與憶止諍律¹²⁰，三者、應與不癡止諍律¹²¹，四者、應與自發露止諍律¹²²，五者、應與君止諍律¹²³，六者、應與展轉止諍律¹²⁴，七者、應與如棄糞掃止諍律¹²⁵。

13. “Ānanda, there are these seven kinds of settlement of litigation. For the settlement and pacification of litigations whenever they arise:

- 1) removal of litigation by confrontation may be provided,
- 2) removal of litigation on account of memory may be provided,
- 3) removal of litigation on account of past insanity may be provided,
- 4) the effecting of acknowledgement of an offence,
- 5) the opinion of the majority,
- 6) the pronouncement of bad character against someone, and
- 7) covering over with grass.

(一)第一止諍法：應與面前止諍律

阿難！云何應與面前止諍律？云何斷此諍，謂因面前止諍律也？

阿難！⁽¹⁾一人者一人教訶，護以法、律，如尊師教，面前令歡喜。一人者二人、一人者多人、一人者眾教訶，護以法、律，如尊師教，面前令歡喜。

⁽²⁾二人者二人教訶，護以法、律，如尊師教，面前令歡喜。二人者多人、二人者眾、二人者一人教訶，護以法、律，如尊師教，面前令歡喜。

¹¹⁸ (1)《瑜伽師地論》〈攝事分〉卷 99 (大正 30, 875 a-b)

(2)《佛光阿含藏·中阿含(四)》，p. 1778, n.1：七止諍(Satta Adhikarana-samathā)(巴)，七種滅諍法。參閱《中阿含·142 經》《雨勢經》。

¹¹⁹ (1)應與面前止諍律~Sammukhāvinayodātabbo. (大正 1, 754d, n.3)

(2)《佛光阿含藏·中阿含(四)》，p. 1778, n.2：面前止諍律(Sammukhāvinaya)(巴)，《息諍因緣經》(大正 1, 905c) 作「現前毘尼。」

¹²⁰ (1)應與憶止諍律~[Ativinayo>sativinayo] Dātabbo. (大正 1, 754d, n.4)

(2)《佛光阿含藏·中阿含(四)》，p. 1778, n.3：憶止諍律(Sativinaya)(巴)，《息諍因緣經》(大正 1, 905c) 作「憶念毘尼。」

¹²¹ (1)應與不癡止諍律~Amūḥavinayo Dātabbo. (大正 1, 754d, n.5)

(2)《佛光阿含藏·中阿含(四)》，p. 1778, n.4：不癡止諍律(Amlūhavinaya)(巴)，《息諍因緣經》(大正 1, 905c) 作「不癡毘尼。」

¹²² (1)應與自發露止諍律~Patiññāya Kāretabbam. (大正 1, 754d, n.6)

(2)《佛光阿含藏·中阿含(四)》，p. 1778, n.5：自發露止諍律(Patiññāya Kāretabbam)(巴)，《息諍因緣經》(大正 1, 905c) 作「自言治。」

¹²³ 應與君止諍律~Yebhuyyasikā. (大正 1, 754d, n.7)

¹²⁴ 應與展轉止諍律~Tassapāpiyasikā. (大正 1, 754d, n.8)

¹²⁵ (1)應與如棄糞掃止諍律~Tinavatthārako. (大正 1, 754d, n.9)

(2)《佛光阿含藏·中阿含(四)》p. 1778, n.8：如棄糞掃止諍律(Ukkhepaniya)(巴)，《息諍因緣經》(大正 1, 905c) 作：「如草覆地 (Tinavatthāraka)(巴)。」

(3)多人者二人教訶，護以法、律，如尊師教，面前令歡喜。多人者眾、多人者一人、多人者二人教訶，護以法、律，如尊師教，面前令歡喜。

(4)眾者眾教訶，護以法、律，如尊師教，面前令歡喜。眾者一人、眾者二人、眾者多人教訶，護以法、律，如尊師教，面前令歡喜。

阿難！是謂應與面前止諍律。如是斷此諍，謂因面前止諍律也。

14. “And how is there removal of litigation by confrontation?”

Here bhikkhus are disputing: ‘It is Dhamma,’ or ‘It is not Dhamma,’ or ‘It is Discipline,’ or ‘It is not Discipline.’

Those bhikkhus should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out.

Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the removal of litigation by confrontation.

And so there comes to be the settlement of some litigations here by removal of litigation by confrontation.

(二)第二止諍法：應與憶止諍律

阿難！云何應與憶止諍律？云何斷此諍，謂因憶止諍律也？

阿難！若有一人犯戒而不憶，諸比丘見已，便語彼曰：『汝曹¹²⁶犯戒而不自憶，汝¹²⁷應從眾求於憶律，眾當共與賢者憶律。』

阿難！若處有眾和集會者，彼比丘應詣，偏袒著衣，脫屣入眾，稽首禮長老上尊比丘足，長跪叉手，白長老上尊比丘曰：『諸尊！聽我曾犯戒而不憶，我今從眾求於憶律，願眾和合與我憶律。』

阿難！為彼比丘故，眾共和集，應與憶律，以法以律，如尊師教，面前令歡喜。

阿難！是謂應與憶止諍律。如是斷此諍，謂因憶止諍律也。

15. “And how is there the opinion of a majority?”

If those bhikkhus cannot settle that litigation in that dwelling place, they should go to a dwelling place where there is a greater number of bhikkhus.

¹²⁶ 曹=曾【宋】*【元】*【明】*(大正1, 754d, n.10)

¹²⁷ 汝=法【聖】(大正1, 754d, n.11)

There they should all meet together in concord. Then, having met together, the guideline of the Dhamma should be drawn out.

Once the guideline of the Dhamma has been drawn out, that litigation should be settled in a way that accords with it. Such is the opinion of a majority.

And so there comes to be the settlement of some litigations here by the opinion of a majority.

(三)第三止諍法：應與不癡止諍律

阿難！云何應與不癡止諍律？云何斷此諍，謂因不癡止諍律也？

阿難！若有一人狂發而心顛倒，彼狂發心顛倒已，多不淨行，非沙門法，不順法行而說違犯。彼於後時還得本心，諸比丘見已，便語彼曰：『汝曾狂發而心顛倒，狂發心顛倒已，多不淨行，非沙門法，不順法行而說違犯。賢者於後還得本心，賢者可從眾求不癡律，眾當共與賢者不癡律。』

阿難！若處有眾和集會者，彼比丘應詣¹²⁸，偏袒著衣，脫屣入眾，稽首禮長老上尊比丘足，長跪叉手，白長老上尊比丘曰：『諸尊！聽我曾狂發而心顛倒，狂發心顛倒已，多不淨行，非沙門法，不順法行而說違犯。我於後時還得本心，我今從眾求不癡律，願眾和合與我不癡律。』

阿難！為彼比丘故，眾共和集，應與不癡律，以法以律，如尊師教，面前令歡喜。

阿難！是謂應與不癡止諍律。如是斷此諍，謂因不癡止諍律也。

16. “And how is there removal of litigation on account of memory?”

Here one bhikkhu reproveth another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’

He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’

In his case removal of litigation on account of memory should be pronounced. Such is the removal of litigation on account of memory.

And so there comes to be the settlement of some litigations here by removal of litigation on account of memory.

(四)第四止諍法：應與自發露止諍律

阿難！云何應與自發露止諍律？云何斷此諍，謂因自發露止諍律也？

¹²⁸ 詣 = 訪【聖】(大正 1, 754d, n.12)

阿難！若有一人犯戒，或有語者，或不語者，或有憶者，或不憶者。

阿難！若處有眾和集會者，彼比丘應詣，偏袒著衣，脫屣入眾，稽首禮長老上尊比丘足，長跪叉手，白長老上尊比丘曰：『諸尊！聽我犯某¹²⁹戒¹³⁰，我今向長老上尊比丘至心發露，自說顯示，不敢覆藏，更善護持，後不復作。』

阿難！諸比丘眾當問彼比丘曰：『賢者自見所犯耶？』彼應答曰：『實自見所犯。』

眾當語彼：『更善護持，莫復作也！』

阿難！是謂應與自發露止諍律。如是斷此諍，謂因自發露止諍律也。

17. “And how is there removal of litigation on account of past insanity?”

Here one bhikkhu reproves another bhikkhu for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’

He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’

Despite the denial, the former presses the latter further: ‘Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’

He says: ‘I had gone mad, friend, I was out of my mind, and when I was mad I said and did many things improper for a recluse. I do not remember, I was mad when I did that.’

In his case removal of litigation on account of past insanity should be pronounced. Such is the removal of litigation on account of past insanity.

And so there comes to be the settlement of some litigations here by removal of litigation on account of past insanity.

(五)第五止諍法：應與展轉止諍律

阿難！云何應與君止諍律？云何斷此諍，謂因與君止諍律也？

阿難！若有一人不知羞恥，不悔，見、聞、從他疑者惡欲。彼犯戒已，稱一處知，稱一處見。稱一處知已，稱一處見；稱一處見已，稱一處知。在眾中稱一處知，在眾中稱一處見。稱一處知已，稱一處見；稱一處見已，稱一處知。

¹²⁹ 某=其【明】，=禁【聖】(大正 1，754d，n.13)

¹³⁰ (禁)+戒【宋】【元】【明】(大正 1，754d，n.14)

阿難！為彼比丘故，眾共和集，應與君律：『君無道無理，君惡不善。所以者何？謂君犯戒已，稱一處知，稱一處見。稱一處知已，稱一處見；稱一處見已，稱一處知。在眾中稱一處知，在眾中稱一處見。稱一處知已，稱一處見；稱一處見已，稱一處知。』

阿難！是謂應與君止諍律。如是斷此諍，謂因與君止諍律也。

18. “And how is there the effecting of acknowledgement of an offence?”

Here a bhikkhu, whether reproved or unreproved, remembers an offence, reveals it, and discloses it.

He should go to a senior bhikkhu, and after arranging his robe on one shoulder, he should pay homage at his feet.

Then, sitting on his heels, he should raise his hands palms together and say: ‘Venerable sir, I have committed such and such an offence; I confess it.’

The other says: ‘Do you see?’ - ‘Yes, I see.’ - ‘Will you practise restraint in the future?’ - ‘I will practise restraint in the future.’

Such is the effecting of acknowledgement of an offence.

And so there comes to be the settlement of some litigations here by the effecting of acknowledgement of an offence.

(六)第六止諍法：應與君止諍律

阿難！云何應與展轉止諍律？云何斷此諍，謂因展轉止諍律也？

阿難！有二比丘於其中間若干意起諍，謂是法、非法，是律、非律，是犯、非犯，或輕、或重，可說、不可說，可護、不可護，有餘、無餘，可悔、不可悔。

阿難！彼比丘猥處止此諍。若猥處止者，此諍當言止；若猥處不止者，此諍可白眾。若於眾中止者，此諍當言止。

若於眾中不止者，阿難！相近住者，於中若有比丘持¹³¹經、持律、持母¹³²者，此比丘共往至彼，說此諍事；若在道路止者，此諍當言止；若道路不止者，此諍當復向眾說。若在眾止者，此諍當言止。

若在眾不止者，阿難！若多伴助者，持經、持律、持母者，阿難！彼比丘者¹³³止此諍，以法以律，如尊師教，面前令歡喜。

¹³¹ 持=知【宋】【元】【明】【聖】(大正1, 755d, n.1)

¹³² 《佛光阿含藏·中阿含(四)》，p.1782, n.2：母(Mātikā)(巴)，《息諍因緣經》(大正1, 906a) 作「摩怛里迦。」律中稱阿毘曇為「母」，亦即指「論母」之意。

阿難！是謂應與展轉止諍律。如是斷此諍，謂因展轉止諍律也。

19. “And how is there the pronouncement of bad character against someone?”

Here one bhikkhu reproves another for such and such a grave offence, one involving defeat or bordering on defeat: ‘Does the venerable one remember having committed such and such a grave offence, one involving defeat or bordering on defeat?’

He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’

Despite the denial, the former presses the latter further: ‘Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’

He says: ‘I do not, friends, remember having committed such and such a grave offence, one involving defeat or bordering on defeat. But, friends, I remember having committed such and such a minor offence.’

Despite the denial, the former presses the latter further: ‘Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’

He says: ‘Friends, when not asked I acknowledge having committed this minor offence; so when asked, why shouldn’t I acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat?’

The other says: ‘Friend, if you had not been asked, you would not have acknowledged committing this minor offence; so why, when asked, would you acknowledge having committed such and such a grave offence, one involving defeat or bordering on defeat? Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, one involving defeat or bordering on defeat?’

He says: ‘I remember, friends, having committed such and such a grave offence, one involving defeat or bordering on defeat. I was hurried, I was confused, when I said that I did not remember having committed such and such a grave offence, one involving defeat or bordering on defeat.’ Such is the pronouncement of bad character against someone.

And so there comes to be the settlement of some litigations here by the pronouncement of bad character against someone.

¹³³ [者] – 【宋】【元】【明】【聖】(大正 1, 755d, n.2)

(七)第七止諍法：應與如棄糞掃止諍律

阿難！云何應與如棄糞掃止諍律？云何斷此諍，謂因如棄糞掃止諍律也？

阿難！若有住處諸比丘眾鬪訟憎嫉，相憎共諍，阿難！彼諸比丘分立二部。分立二部已，若於一部中有長老上尊者，或有次者；有宗主者¹³⁴，或有次者。

阿難！此比丘語彼比丘曰：『諸賢！聽我等無道無理，我等惡不善。所以者何？我等於此善說法、律，至信、捨家、無家、學道，鬪訟憎嫉，相憎共諍。諸賢！因此諍，我等犯戒者除偷羅柘¹³⁵，除家相應¹³⁶。我自為己，亦為彼諸賢故，今向諸¹³⁷賢至心發露，自說顯示，不敢覆藏，更善護持，後不復作。』

阿難！若此部中無一比丘應者，阿難！此比丘應往至彼第二部，到已稽首，禮長老上尊比丘足，長跪叉手，白長老上尊比丘曰：『諸尊！聽我等無道無理，我等惡不善。所以者何？我等於此善說法、律，至信、捨家、無家、學道，鬪訟憎嫉，相憎共諍。諸賢！因此諍，我等犯戒者除偷羅柘，除家相應。我自為己，亦為彼諸賢故，今向長老上尊至心發露，自說顯示，不敢覆藏，更善護持，後不復作。』

阿難！彼比丘當語此比丘曰：『賢者！汝自見犯戒耶？』

彼應答曰：『實自見所犯。』

彼當語此：『更善護持，莫復作也！』第二部亦復如是。

阿難！是謂應與如棄糞掃止諍律，如是斷此諍，謂因如棄糞掃止諍律也。

20. “And how is there covering over with grass?”

Here when bhikkhus have taken to quarreling and brawling and are deep in disputes, they may have said and done many things improper for a recluse. Those bhikkhus should all meet

¹³⁴ 宗主：1.指宗子。一姓的繼承人。3.眾所景仰歸依者；某一方面的代表與權威。(《漢語大詞典》第3冊，p. 1347)

¹³⁵ (1)偷羅柘~Thullavajja.，=偷蘭遮【宋】【元】【明】，=偷羅遮【聖】(大正1，755d，n.3)
(2)《佛光阿含藏·中阿含(四)》，p. 1782，n.4：偷羅柘(Thullavajja)(巴)，重罪之意。宋、元、明三本均作「偷蘭遮」，聖本作「偷羅遮」。

¹³⁶ (1)《息諍因緣經》：「有苾芻為利養故而起諍事：起諍事已，於自眾中作如是言：『某處白衣舍利養易得，我於彼中如法律說。有餘苾芻以是緣故，於我起諍。諸大德！若我以是事故，犯諍罪者，願諸大德捨我是罪，乃至我故入白衣舍亦悉聽懺除，犯突吉羅罪故。』」(大正1，906 b4-13)

(2)《毘尼心》〈信施檀越法〉卷1：「比丘有十事：應與作遮不至白衣家羯磨。一、喜罵謗白衣，二、方便為白衣作損減，三、方便為作無利益，四、為作無住[住=作【甲】]處，五、鬪亂白衣，六、在白衣前毀佛，七、在白衣前毀法，八、在白衣前毀僧，九、罵白衣作下業，十、調誑白衣。」(大正85，671 c3-8)

(3)《佛光阿含藏·中阿含(四)》，p. 1782，n.5：「家相應」，巴利本作 Gihīpatisamyutta(在家相繫屬)。

¹³⁷ (諸)+賢【宋】【元】【明】【聖】(大正1，755d，n.4)

together in concord.

When they have met together, a wise bhikkhu among the bhikkhus who side together on the one part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Saṅgha thus: ‘Let the venerable Saṅgha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Saṅgha, then for the good of these venerable ones and for my own good, in the midst of the Saṅgha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.’

Then a wise bhikkhu among the bhikkhus who side together on the other part should rise from his seat, and after arranging his robe on one shoulder, he should raise his hands, palms together, and call for an enactment of the Saṅgha thus: ‘Let the venerable Saṅgha hear me. When we took to quarreling and brawling and were deep in disputes, we said and did many things improper for a recluse. If it is approved by the Saṅgha, then for the good of these venerable ones and for my own good, in the midst of the Saṅgha I shall confess, by the method of covering over with grass, any offences of these venerable ones and any offences of my own, except for those which call for serious censure and those connected with the laity.’

Such is the covering over with grass. And so there comes to be the settlement of some litigations here by the covering over with grass.

六、世尊為阿難宣說六慰勞法(六和敬法)

阿難！我今為¹³⁸汝說六慰勞法¹³⁹，諦聽！諦聽！善思念之。

尊者阿難白曰：「唯然，當受教聽。」

佛言：「云何為¹⁴⁰六？」

21. “Ānanda, there are these six memorable qualities that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity. What are the six?”

(一)身、口、意三慰勞法

慈身業，向諸梵行。是法¹⁴¹慰勞法、愛法、樂法，令愛、令重，令奉、令敬，令修、令攝，得沙門，得一心，得精進，得涅槃。

慈口業，慈意業。

¹³⁸ 令=為【聖】(大正1, 755d, n.5)

¹³⁹ (1)六慰勞法~Cha Sārāṇiyā Dhammā. (大正1, 755d, n.6)

(2)《佛光阿含藏·中阿含(四)》，p. 1783, n.8:「六慰勞法」，巴利本作 Chaha Sārāṇiyā Dhammā (六可念法)。

¹⁴⁰ [為]—【聖】(大正1, 755d, n.7)

¹⁴¹ 法是=是法【宋】【元】【明】【聖】(大正1, 755d, n.8)

“Here a bhikkhu maintains bodily acts of loving-kindness both in public and in private towards his companions in the holy life. This is a memorable quality that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, and to unity.

“Again, a bhikkhu maintains verbal acts of loving-kindness both in public and in private towards his companions in the holy life. This is a memorable quality that creates love and respect, and conduces to unity.

“Again, a bhikkhu maintains mental acts of loving-kindness both in public and in private towards his companions in the holy life. This is a memorable quality that creates love and respect, and conduces to unity.

(二)第四：利慰勞法

若法利如法得，自所得飯食，至在鉢中，如是利分布，施諸梵行。是法慰勞法、愛法、樂法，令愛、令重，令奉、令敬，令修、令攝，得沙門，得一心，得精進，得涅槃。

“Again, a bhikkhu enjoys things in common with his virtuous companions in the holy life; without making reservations, he shares with them any gain of a kind that accords with the Dhamma and has been obtained in a way that accords with the Dhamma, including even what is in his bowl. This is a memorable quality that creates love and respect, and conduces to ... unity.

(三)第五：戒慰勞法

若有戒不缺不穿，無穢無異¹⁴²，如地不隨他¹⁴³，聖所稱譽，具足善受持，如是戒分布，施諸梵行。是法慰勞法、愛法、樂法，令愛、令重，令奉、令敬，令修、令攝，得沙門，得一心，得精進，得涅槃。

“Again, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life those virtues that are unbroken, untorn, unblotched, unmottled, liberating, commended by the wise, not misapprehended, and conducive to concentration. This too is a memorable quality that creates love and respect and conduces to ... unity.

(四)第六：聖見慰勞法

若有聖見出要，明見深達，能正盡苦，如是見分布，施諸梵行。是法慰勞法、愛法、樂法，令愛令重，令奉令敬，令修令攝，得沙門，得一心，得精進，得涅槃。

“Again, a bhikkhu dwells both in public and in private possessing in common with his companions in the holy life that view that is noble and emancipating, and leads the one who

¹⁴² (1)異= •【宋】【元】【明】【聖】(大正 1, 755d, n.9)

(2)《佛光阿含藏·中阿含(四)》p. 1784, n. :「異」, 宋、元、明三本與聖本均作「黑」。

¹⁴³ 《中阿含經·128 經》〈1 大品〉《優婆塞經》卷 30 (大正 1, 617 a5-7) :「復次，舍梨子！白衣聖弟子自念尸賴，此尸賴不缺、不穿、無穢、無濁，住如地不虛妄，聖所稱譽。」；《中阿含經·142 經》〈2 梵志品〉《雨勢經》卷 35 (大正 1, 650 a27-28)

practises in accordance with it to the complete destruction of suffering. This too is a memorable quality that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, and to unity.

(五)結

阿難！我向所說六慰勞法者，因此故說。

“These are the six memorable qualities that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity.

七、總結：佛弟子眾歡喜不諍如佛在世

阿難！若汝等此六諍本止¹⁴⁴絕斷者，及此七止諍，眾中起鬪諍，以如棄糞掃止諍律止者，復行此六慰勞法。阿難！如是汝於我去後共同和合，歡喜¹⁴⁵不諍，同一一心，同一教，合一水乳，快樂遊行，如我在時。」

22. “If, Ānanda, you undertake and maintain these six memorable qualities, do you see any course of speech, trivial or gross, that you could not endure?” - “No, venerable sir.” –

“Therefore, Ānanda, undertake and maintain these six memorable qualities. That will lead to your welfare and happiness for a long time.”

參、流通分

佛說如是，尊者阿難及諸比丘聞佛所說，歡喜奉行！

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

¹⁴⁴ 止 = 正【聖】(大正 1, 755d, n.10)

¹⁴⁵ 喜 = 樂【宋】【元】【明】(大正 1, 755d, n.11)